

Evangelical Christendom,

AND THE NEWS OF THE CHURCHES.

THE MONTH.

FOR seven years to come, ostensibly at least, the future of the French Republic, in its outward form, is definitively fixed. The French Assembly, by a majority of 66, has for that period decreed the prolongation of Marshal Macmahon's powers as President of the Republic, prior to any decision on the constitutional laws to be enacted. The party of the Right has thus achieved what at first sight might seem an important and decisive victory. The majority for the continuance of the Marshal's powers, pure and simple, is undoubtedly greater than was anticipated by any section of the Chamber; yet, when the composition of that majority and the actual effect of the vote now taken are considered, the decision thus arrived at loses much of its significance. No less than thirty-five members of the Left Centre, or Moderate Liberals, voted for the Government proposal, whilst many Monarchists and Imperialists wholly abstained from voting. The result cannot, therefore, be justly viewed as an unmixed triumph for the Monarchists. The Government of the country has, no doubt, for a time, been secured to the Conservatives; but it may turn out that the Republic also has, by this decision, been consolidated, and established on a firmer basis. It should be remembered that Marshal Macmahon acquires no new powers, still less any despotic or unconstitutional ones, by the recent vote of the Assembly. His authority is prolonged, not extended, and is to be exercised under "existing conditions" until the constitutional laws, which are to limit and define it, shall be passed. The proposal of the Committee of Fifteen was, not to vote the prolongation till these same constitutional laws should be enacted. The difference is certainly but slight, nor, consequently, is it easy to see why such stress was laid upon it by the party of the Right, unless in the hope that, by gratifying the alleged ambition of the Marshal, he might become, in their hands, a tool for reactionary purposes and projects. But if such sinister designs were entertained, it is not easy to see how they can be carried out. The majority which has placed the Marshal in the position he now occupies is not composed of Conservatives or reactionists alone, and a dictatorship, under such circumstances, could scarcely be attempted. The vote itself, moreover, is but an ordinary act of legislation; and the Assembly may perhaps, with respect to it, experience, ere long, the truth of M. Grévy's assertion, that "power is not the more stable for being decreed for a fixed period by an incompetent authority." Meanwhile, the party of political repression is rampant in its exultation, and the violent language of its organs would seem to indicate that as yet there is no immediate prospect of any peaceful or permanent government in France.

In our French correspondence appears an announcement of the approaching meeting of the Synod of the French Reformed Church. Since the receipt of our correspondent's letter, the Synod has been opened. The struggle between the Orthodox and Rationalist parties now approaches a decisive crisis, for the great question which awaits solution is the authoritative character or otherwise of the Declaration of Faith adopted by the Synod in its previous session.

The government of Spain has for many months been no easy or agreeable task. The difficulties connected with the administration of public affairs in that distracted country have taxed to the utmost the ability and the resources of Señor Castelar and his colleagues. In the presence of a civil war and an impoverished treasury, with Carlism on the one hand, aiming to restore an effete despotism and to revive the power of a domineering priesthood, and the promoters of anarchy on the other, striving to throw off the mild yoke of a temperate Republic,—the work of home government has been sufficiently arduous, without the introduction of any foreign elements of peril. Yet such have recently appeared. The affairs of Cuba have assumed a serious, if not formidable, aspect. The execution of the captain and thirty-six of the crew of the *Virginius*, a vessel manned by American "filibusters," and captured in the attempt to render aid to the insurgents on that island, has created intense excitement in the United States, and led to indignation meetings, at which war with Spain and the annexation of Cuba to America have been warmly and vehemently urged. President Grant, however, has not yielded to this clamour, but has declared his purpose to refer the whole matter to Congress for its final and absolute decision. Our Consul at Havannah states that, of the number executed sixteen were British subjects, and that seven of the prisoners still remaining are British subjects also. Our own Government, no less than that of the United States, is therefore directly interested in this tragical affair, and in America the feeling prevails that concerted action should be taken on the subject. Our latest information affirms that a formal demand for reparation from the Spanish Government has been made by the American Minister at Madrid, and that this demand includes the immediate liberation of the surviving crew and the restitution of the ship. Señor Castelar, as was to be expected, strongly disapproves the barbarities committed, and has issued orders to the Cuban authorities against their repetition. It may therefore be hoped that, by prudence and forbearance, the threatened rupture may be averted; yet, in the present state of Spanish affairs, such a complication is sufficiently alarming. In the north of Spain, the fighting still continues; and in a succession of minor conflicts each side boldly claims the victory. It seems certain, however, that, speaking generally, the Carlists have been worsted, and that no progress of material moment has been made by any of their generals. It appears, on the other hand, no less clear that Señor Castelar cannot hope to stamp out the insurrection with the forces now at his disposal, and that want of money prevents him from obtaining more. It is even stated that a portion of General Loma's column recently marched into San Sebastian to receive their pay, but that no pay from public sources was forthcoming for them, and that the amount due had to be subscribed for, at the last moment, by the principal inhabitants! Such a state of things is truly menacing. The Carlists are not very numerous, and with an adequate force—say, of 50,000 men—might be promptly and easily suppressed. But if not strong in numbers, they are powerful in enthusiasm, while they care but little for their pay. This wretched guerilla warfare—which destroys safety and tranquillity, which paralyzes industry and trade, and reduces thousands to destitution or distress—therefore still goes on.

The Old Catholic movement continues to excite the greatest interest in Prussia, where Bishop Reinkens has not only been formally recognized as a national Catholic bishop, equal in position and privilege with the bishops subordinate to Rome, but has received special marks of attention and respect from the heads of the State, including both the Crown Prince and the Emperor himself. As the breach between the Government and the Ultramontanes grows wider, the Old Catholics are naturally drawn into nearer alliance with the former. The ultimate

tendency of this great movement is daily becoming more and more apparent. The Bishop's first pastoral letter, his speech on the reading of the Scriptures, and, still more recently, the letter sent by the Congress of Constance to the Evangelical Alliance at New York, all clearly show that, while the Old Catholics have already abandoned many of the erroneous tenets and practices of Popery, they contemplate effecting the most thorough reformation of their Church, both in doctrine and in life, even to the point of casting off (to use their own words) "everything that has been introduced by men," and of restoring "that discipline and those rules which rest upon the foundation which Christ the Lord has laid." The interesting papers read at New York, by Professors Dorner and Krafft, on the present religious movements in Germany, deal ably with this most important fact, and reveal the great principles which underlie the changes now being effected in the ecclesiastical and religious life of the empire. Meanwhile the conflict between the Ultramontane party and the Prussian Government increases in intensity, and is acquiring fresh interest from the result of the recent general elections. Of these, complete accounts have now come to hand, and that result, we learn, is an overwhelming expression of approval of Prince Bismarck's ecclesiastical policy. In a Parliament of 432 members, the Ministry has a majority of 311, and the variations in the strength of the particular parties in the Chamber are even more remarkable and significant than this general result. The increase in the number of the Ultramontane members is not so great as was anticipated, whilst that section of the Conservatives which sympathized with them on Church matters scarcely finds expression. The Moderate Liberal party, on the other hand, has increased from 116 members to 178, and this party will give to the Government, in its conflict with the Papal power, an uncompromising and cordial support.

Hostilities have at length commenced in earnest on the Western Coast of Africa. All attempts to bring to terms the Ashantees and their allies having proved abortive, Sir Garnet Wolseley, on the 14th October, with about 800 men, marched stealthily into the bush, and attacked the enemy in their strongholds, which they seem to have regarded as impregnable. The expeditionary force was of a motley kind, consisting of blue jackets, marines, labourers, and natives friendly to the British; the march was laborious and wearisome, but the result was, for the time, decisive, the Ashantees being effectually dislodged, whilst four of their villages were burnt. Whatever steps may be needful for the protection, on the Gold Coast, of British lives and property, the necessity, if such there be, for hostilities of this description must be deeply regretted by all Christian and philanthropic men. The loss of the English force was but slight; two officers, however, were severely, and one slightly wounded; the losses of the Ashantees are stated as considerable. The latest accounts affirm that the main body were preparing to retreat, but that Sir Garnet had landed his whole force with a view to intercept them, and a sharp conflict was accordingly expected. It may be hoped that, finding himself unable to resist the power of the British General, the King of Ashantee may shortly sue for peace, which will, no doubt, be accorded on reasonable terms. It would, indeed, be matter for regret were this to prove the beginning of a lengthened contest between the British power in Africa and the natives, either of the coast or the interior. Wars of this sort have hitherto brought but little credit to ourselves, while they have retarded, rather than advanced, the progress of civilization, freedom, and Christianity amongst the aborigines. The intentions of the Ministry are, doubtless, of the best—their aim is to repress ferocity, to punish cruelty, and to obtain adequate security for property and life; but, in seeking these ends by means of warfare with barbarous tribes, great danger

exists, and great caution is required, lest the measures taken should aggravate rather than remove the evils against which they are directed.

The great Conference of Christians, held last October in New York, still continues to engage the attention of the Christian public, both in Europe and America. Nor is this occasion for surprise. Never was a more important assembly convened for such high and noble purposes. Whether we regard the objects of this grand reunion, the men of whom it was composed, or the spirit that pervaded its proceedings,—we may safely affirm that, in the history of Christian effort, it stands unprecedented and alone. It was an imposing demonstration of Protestant unity. It clearly proved that liberty of conscience and perfect freedom of opinion are compatible with the firmest attachment to fundamental truth and the warmest feelings of brotherly regard; and it has no less demonstrated that the truest friends and most successful advocates of religious freedom throughout the world are the men who most firmly hold the distinctive doctrines of the Gospel—the followers of that Saviour who came to “break every yoke,” and was Himself the embodiment of that truth which, in the best and highest sense, makes the people free. Our report of the proceedings of the Conference is concluded in the present issue.

Dr. Lyon Playfair, the independent member for the University of Edinburgh—a man of unimpeachable integrity, and of decided Protestant sympathies and views, has succeeded Mr. Monsell, an Irish Roman Catholic, in the important office of Postmaster-General. There may perhaps be no political or ecclesiastical significance in this appointment, yet some regard it as an indication that the Government are less disposed than heretofore to rely on Romish support in Ireland, and that any understanding with the Romish hierarchy on the subject of national education in that country is altogether at an end. Mr. Vernon Harcourt is announced as the new Solicitor-General, in the place of Mr. Henry James. The Ministry will doubtless be strengthened by the accession of men of such unmistakable ability; and the leading organ, in commenting on these appointments, in connection with the supposed tendency of the Government to conciliate the Irish Ultramontanes, regards them as “indicating an intention to abandon that policy, if it was ever consciously pursued.”

The difficulty of dealing with the Ritualistic clergy and their Romish innovations has received a fresh illustration, by the recent judgment of the Court of Arches in the case of the churchwardens of St. Peter's, Folkestone. The incumbent of that parish, with the consent of the wardens, had displayed in the church certain embossed pictures, styled “Stations of the Cross.” The Secretary of the Primate (Mr. J. B. Lee) had obtained a monition for the removal of these stations, but when the matter came before Dr. Tristram, the Archbishop's Commissary, a technical objection was taken to the suit, on the ground that the proceedings showed no interest in the matter, public or private, on the part of Mr. Lee. That gentleman had been described, not in his official capacity, nor as a parishioner of Folkestone, but simply as a resident in Westminster. Dr. Tristram, however, overruled this objection, whereon an appeal to the Arches Court was lodged. The Dean, in giving judgment, affirmed that, although the question raised was technical in form, it was far from unimportant in its substance. He therefore reversed the judgment of the Court below. Thus, through a mere oversight in the description of the plaintiff, he is virtually non-suited, the proceedings are quashed, the Primate has to pay the costs, and the defendant has escaped the consequences of any judgment on the merits of the case.

PROTESTANT RELATIONS BETWEEN AMERICA AND EUROPE

AN ADDRESS DELIVERED AT THE NEW YORK CONFERENCE.

BY THE REV. JOHN STOUGHTON, D.D.

WHEN America was covered with forests which no woodman's axe had ever touched; when, where now thriving cities may be seen, naught existed but immense prairies allowing buffaloes to wander at their wildest will; when your majestic rivers were furrowed by no barques bigger than the Indian's canoe,—Divine Providence, by dispensation of wisdom, righteousness, and mercy, was preparing—by the mediæval Church, the Waldensian and Bohemian Brotherhoods, the Reformation, the labours of Luther and Calvin, the sufferings of Latimer and Ridley, the struggle of the Huguenots, the activities of the Dutch Reformed Church, the conflict and exile of the Puritans, the writings of foreign and English divines, the language, literature, and aspirations of Germany—influences which rose into the heavens to become fertilizing shower clouds, and these, in due time sailing, settling, and breaking over the old American wilderness, have made the seeds of truth sown here upon the cleared lands to grow into a harvest of faith, and love, and blessings.

In confining myself, as I am compelled to do, within the limit of the historical relations of America and England, let me begin by observing, in the first place, that there has been an æge of ecclesiastical union between the two countries now past. It has been partly organic and partly inorganic. Of organic union two types present themselves—the Episcopalian and Methodist. A word respecting each.

Episcopalianism in America—from its introduction at the founding of Virginia in the seventeenth century, to the consecration of bishops for American sees, where Episcopalianism, at the end of the eighteenth century, obtained—was undoubtedly a branch of the English Church. The Book of Common Prayer used to be read on the shores of the Chesapeake Bay, as on the banks of the River Thames; for the terms of the charter in 1606 granted to Virginia, a colony consisting of Episcopalians, prescribed that in the new settlement "the true Word and service of God should be preached, planted, and used, according to the rites and doctrines of the Church of England." The settlement, like other colonies under the English Crown, came within the capacious boundaries of the metropolitan see of London, and ecclesiastical authority on the side of the mother country, submission on the side of such of the daughter states as adopted her religion according to the settlements under Elizabeth and Charles II., continued amid many difficulties for about a century and three-quarters. At the end of that period, in 1784, Dr. Seabury, as Bishop of Connecticut, was consecrated in Scotland, and Dr. White and Dr. Provost, as Bishops of Pennsylvania and New York, at Lambeth.

Another branch of Christ's Catholic Church sprang up on this vast continent in the middle of the last century, and for a little while retained organic union with it. The year 1766 saw a German Irishman—who fourteen years before had become acquainted with John Wesley, and had by that means recovered the blessedness of humble faith after losing it awhile—opening his house for Methodist worship in this city; and the infant cause of Methodism found here not a cradle for sleep, but a school for the development of its mighty energies. Three years afterwards, an appeal from the country for preachers reached the English Conference, then sitting at Leeda. "Who is willing to go?" asked Wesley. Two earnest itinerants, named Boardman and Pilmoor, answered, each of them, "Here am I; send me." "What can we do further in token of brotherly love?" asked the Conference. To this a thoroughly Methodistical reply was given: "Let us make a collection." Thus the Methodism of America became engrafted on the English stock, and the Methodist love of col-

lection-making perhaps contributed something to the characteristic generosity of the American religious public ever since.

But, very naturally, the American Methodist Societies soon aspired to independence. In 1773 the first Conference was held in the New World; and in 1784 Dr. Coke received his famous commission to your shores from the hands of the founder of universal Wesleyandom. From that time dates the existence of Methodism in America as a distinct organization. Before, but for a short space, Methodist Societies in the Western World were subject to the English Conference; afterwards they were separated and self-contained. The organic union of the two during a short period was the natural and necessary result of the constitution of Methodism, which is based on a principle of ecclesiastical harmony and wholeness, and is averse to the breaking of organic bonds until compelled by circumstances of imperious necessity. The love of episcopal order—which beat strongly in the breasts of both Wesley and Coke, and lingered long in the midst of the early Methodists, notwithstanding their irregularities—led to the introduction of an episcopal element, under a somewhat new and characteristic form, in the developments of American Wesleyanism.

But Anglican Episcopalianism and Wesleyan Methodism stand by themselves in the history of organic ecclesiasticism on the two sides of the Atlantic. They exhibit aspects different from those of other religious bodies. Other religious bodies common to both countries have never been interlaced by organic ties—they have only felt the gentle entwinements of sympathetic affection. English Independents and Presbyterians founded states in the New World, in the exercise of a freedom denied them at home, neither patronized nor persecuted by the Government they had left behind, since it possessed no adequate means of controlling their ecclesiastical proceedings in the land of their adoption. Under the Commonwealth, indeed, Acts of the English Parliament against the Book of Common Prayer were, on this side the sea, formally published by Commissioners sent hither for the purpose (as I find from the State papers of the time); but they do not appear to have been ever practically enforced.

Presbyterianism in America has never been organically united with Presbyterianism in Great Britain. Nor does Congregationalism in New England, or Puritanism in Massachusetts, appear to have received support from any English Government, or to have been subject to the control of any English churches. Cromwell's rule promoted the missionary designs of Eliot, and the Presbyterian Synod at Sion College, London, showed a disposition to co-operate in his noble enterprise; but beyond expressions of regard and, it may be, some modes of voluntary assistance, I am not aware of anything being done at that time in England for the strengthening and extension of either American Presbyterianism or American Independence.

The whole action of both ecclesiastical systems within your shores may be said to have been that of thorough self-control. The same remark may be made of Baptist churches in Rhode Island, which arose out of the teaching of the apostle of ecclesiastical freedom, Roger Williams. If I may mention another respected section of our Anglo-American Christendom, I would add, that though the yearly meeting of the society in England, at the close of the seventeenth century, formed, I believe, a Court of Appeal for friends in America, any such link of dependence was slender, and this simple manifestation of Christian life among you has, like others—all others, indeed, except the two I first described—mainly, if not entirely, throughout, stood on a basis of its own.

It would be interesting, had we time, to investigate the causes and characteristics of each of these relations. These causes would appear to be economical, embracing the spirit of enterprise and emigration—Englishmen bringing over to America, with

their commercial and industrial habits, religious predilections formed at home. Political causes would also be recognized, including, on the one side, the action of government; on the other side, love and loyalty to the mother land—influences which undoubtedly have had much to do with the current of Episcopalian sympathies which flowed over the world long before they were gathered into diocesan channels. Distinctly religious influences are especially noticeable in connection with this subject, comprehending impulses of conscientious conviction, appearing in some cases as a reverential and conservative regard for ancient institutions, in others as an outburst of zeal in favour of quickening movements, such as periodically are wont to occur in the Church of Christ, breaking up dead formalities, the bequests of other days. And then, finally, personal causes and characteristics would come to light, and we should have to point to the names of Smith and Hunt—almost forgotten in England, but I suppose, emblazoned, as they ought to be, in rich colours on your Virginian records—and to the world-known names of William Penn, John Wesley, and George Whitefield.

Interesting also would it be, had we space, to work out the history of the termination of this byegone age. It would lead us up to moral and social causes of disruption, to the alienated feeling between Americans and Englishmen a century ago, to a decline in fondness for organic systematizing, and especially to the great political influences which became condensed in operation amidst your grand struggle for independence a hundred years ago, that has played a conspicuous and important part in the ecclesiastical revolution of the past, and was sufficient of itself to snap any such organic relations as existed between the imperial and colonial states.

And here let me be excused for remarking that as, on account of the close and loving friendship sustained by Scotchmen to us Englishmen, and by us Englishmen to Scotchmen, we can sincerely rejoice in the defeats of our fathers at Bannockburn, but for which heartburnings might, nobody knows how long, perhaps to this day, have kept apart the two nations divided by the Tweed,—so on account of different, but equally affectionate friendships subsisting now between you as an independent people, and ourselves as the once maternal empire—friendships which could not have existed in their present form but for some decisive event assigning to the two countries a true and proper position toward each other—we can unfeignedly exult in the victory which your fathers nobly won at Bunker Hill. Once a mortification, it is turned into a joy.

Now we return from the past to the present and the future, and more interesting than any of the points which challenge secular historians, those spiritual relations, independent of all organic structures and schemes, which unite the Christians of the Old to the New World; relations which strike their roots below formal confederations, and survive the dissolution of artificial bonds, and are now existing in more vigorous vitality than ever, full of hopes richer than any of our treasured memories. Those relations I would rapidly notice.

And first, if I may be excused another backward glance, let me remark that early English colonization in America bore a decidedly religious impress. It presents a unique page in the world's history. Nowhere else do you find blended with colonial enterprise such reverence for God and Christ, and divine worship. Of the story of the Pilgrim Fathers neither you nor we can ever tire. It will be a dark day for the world when that episode fails to awaken enthusiasm either side of the world of dividing waters. It may well inspire every one who writes the story of your Northern States. No other people can boast of an origin such as belongs to New England. No other people can find in their annals a tale at once so true and beautiful, so authentic, and yet so rich in a sublime pathos—a pathos such as belongs to the

ideal world of legend, myth, or drama. It asks still for the pens of American Virgils to have adventures more heart-stirring than those of Trojan Æneas. That story shows how neither martial ambition, commercial greed, nor mere love of enterprise moved the Delfthaven refugees, but the fear of God and the spirit of liberty; and how, from first to last, the voyage of the Speedwell and the Mayflower received its impetus from the power of Christian piety, which identifies itself with the faith and spirit of our Evangelical Alliance this very day.

Still more important and more to our immediate purpose is it to recognize the common spiritual lives of Christians on both sides the water. We are all one in Christ Jesus—German, French, Dutch, Italian, English. He is the Shepherd and Bishop of our souls; and whatever our confession of faith and form of polity, whatever the fold in which we are gathered, whatever the pastures where we feed, we are of the flock of which He will never resign the pastoral oversight. Despite our differences, we have one Lord, one faith, one baptism. We need not try to lay a new corner-stone of unity. The Chief Corner-stone—"elect, precious"—is laid, and that for ever. We may go so far as to say that we need not build up the walls of a spiritual unity; they are built by the Holy Spirit in His sanctifying work. To us it belongs simply to manifest what exists—humanly to demonstrate what is divinely created. Atlantic cables, ocean postage, international treaties, the interchange of embassies, express not brotherhood so intimate and clear as that which really obtains between the disciples of Christ here and in Great Britain and all over the world. It is that which, in the present Conference, binds us all together in the love of one Saviour and the hope of one heaven.

In considering the relation of the two empires, one is struck with the fact that originating power in reference to Church development once rested on the side of the mother country. She gave her child systems of ecclesiastical polity which have grown with its growth and strengthened with its strength; but as to the spiritual relations between the United States and the English people, there lies now productive power in vigorous exercise on both sides, on yours no less than ours. England does not in these days originate religious influences in America any more than America does in England. Influence of this kind is reciprocal. Nay, perhaps beyond what is merely reciprocal went that wave of spiritual power called Revivalism, which rolled over from your broad continent some years ago to our island shores. That movement was of mighty spiritual force; it carried with it an original and originating energy. We thank you for it most devoutly, and more devoutly do we desire a renewal of it. We shall return it in a tide of blessing and praise, depend on that. Action and reaction will be incessant, augmenting, wonderful.

Further, an interchange of spiritual sentiment is yearly going on through a perusal of your literature in Europe, and European literature by you. We leave you to tell of edification and refreshment derived from English and continental divines of various churches; but we would ourselves take the liberty of testifying to the effect produced on the theological intellect of Europe by authors on your side the water. We hope we can appreciate the close and almost mathematical reasoning of your imperial logician, Jonathan Edwards, albeit that some of us who confess his genius dispute some of his conclusions and much of his method. And truly we have all had our devotion enkindled afresh by the seraphic ardour of Edward Payson, while young and old have been charmed by the felicitous illustrations of Jacob Abbott.

In the department of Church history, and in that of biblical exegesis, we are debtors to American names, both among the living and the dead; and just now we feel our obligations on the increase as we receive critical German works in an American dress, and welcome the first instalment of the Philosophical and Theological Library, issued under the auspices of Dr. Schaff. We are not strangers to the inside

of "Uncle Tom's Cabin," and there are widely circulated in Great Britain sermons by a certain Brooklyn preacher.

Pulpit intercommunion must not be overlooked, and here the lives of Whitefield and Wesley bear witness to the wonderful impression made in America a century ago by their preaching. We have not been favoured to a like extent with the living eloquence of your first preachers; but we do not forget the visits of Mason, M'Ilvaine, Sprague, Cox, Tyng, and others, who might be enumerated with honour. Henry Ward Beecher just allowed our countrymen, at a period of great excitement, to hear his voice, and to stimulate earnest longings for another visit; and Dr. Cuyler warmed our hearts by his few utterances in London last year. But pulpit interchange between the two countries has as yet done little compared with what it might accomplish. Owing to natural and individual idiosyncrasies, American and English preachers adopt different methods of instruction and appeal; each might learn something of the other by more frequent and general intercourse. Preachers of the one hemisphere cannot be exactly like preachers of the other,—pity they should; but each might spiritually improve the other in following out their own natural and gracious bent. Perhaps on this side the Atlantic more of English preaching might be advantageous; certainly on the other American preaching would be of immense service to English churches of all denominations.

One matter I would earnestly commend to your attention as one of practical and, I would add, pressing importance. I must be allowed to refer to the co-operation of America with England in the work of Bible revision which is now in session at Westminster, and which is one of the most important works going on throughout the world. It has brought together members of English, Scotch, and Irish Churches in an unexampled way, and promoted the interests of Christian union to an unexampled extent. We rejoice to know that, through the indefatigable exertions of Dr. Schaff, American scholars have been formed into companies to aid in this much-needed and noble enterprise; and the result, it is trusted, will be the production of such an improved version in the mother tongue as will worthily secure the confidence of both the Old World and the New.

Besides these definite bonds of intercommunion, there is another of a more general kind, consisting of the influence which flows from example. No doubt the religious example of England in times past has affected America in a manner more effective than any organized relation whatever; perhaps it has told beyond everything else. But also for a long time, and now more than ever, your example has been and is stimulating us. Revivals here, as I have indicated, send thrills of sympathy all over England. The vigour of your religious activity has promoted ours; your boldness in spiritual as in other enterprises has inspired our admiration, and your pre-eminent liberality will, we trust, command our imitation.

But I must conclude. Much has been said of late in England, by a certain order of ecclesiastics, about a union between East and West—*i.e.*, between the Greek Communion on the one hand and the Latin and Anglican Communions on the other. To most of us, I suppose, such a union appears a forlorn hope. The age for organic reunions, after long separations and independent activity, is gone by. From the union of Latin, Anglo, and Greek Churches, based on the corner-stone of Episcopacy, as an indispensable necessity, of course all non-Episcopal communities are shut out; but the union of East and West—in the case of Protestant Europe and Protestant America—the union of Bible Christians of the two hemispheres in the works of faith, the labour of love—is identical with mutual sympathy and co-operation, common prayer, love to the same Saviour, the desire to do His will, and help one another in doing it—that union is no dream, no impossibility. It exists; it is manifested this day, and it calls forth the exclamation, *Esto perpetua!*

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

—, France, Nov. 16, 1873.

THE REFORMED CHURCH.

At length the long-delayed convocation of the Synod of the Reformed Churches of France is announced for the 20th of November, in the Saint Esprit Church. The Permanent Commission will give an account of the manner in which it has fulfilled its important charge, and of the present state of its negotiations with the Government. The decree authorizing the publication of the decisions taken in the previous session, is now under deliberation of the Council of State, and the Synod is called upon to decide upon the use to be made of the decree. This second session of the first General Synod is as intensely important as the first. Resistance on the part of the Rationalistic portion is expected to be strong and compact. The party has commenced its campaign by obacuring the question in the political papers; thus one of its articles is entitled, "Is M. Guizot to be Pope?" and great noise is made about the Huguenots' "Syllabus," etc. But they will no more gain their cause in the Synod than Henry V. has gained his cause in the nation; the danger in both cases lies in half measures and a policy of expediency.

FAILURE OF THE BOURBON SCHEME.

It is strikingly instructive to notice how easily king's hearts are turned, and their projects overruled by the King of kings. And the heartfelt satisfaction and thanksgiving which fill all who have united in prayer for the averting of the threatened peril, are doubly great in those who, casting their cares upon the Lord, abstained from all political manifestoes. The letter of "Henry V.," refusing all concession, destroyed in one moment the hopes of his partizans and the fears of his adversaries. France is delivered from the tremendous collisions inevitable had she been thrown suddenly on the *White* line; but will she escape from those equally to be dreaded on the *Red*? Will an intermediate route be found for her weary powers? Such are now the dreaded questions being solved in the Assembly. If ever prayer were called for, it is now. The Assembly itself asks for prayer; and although its decree on the subject displeases those who think prayer should always be spontaneous, we believe the most rigid will rejoice to unite with their brethren of every

colour in placing France before our compassionate Lord. It is curious to see the sinking down of the priest-party, so swelled with hope a few days ago, that success was to them a certainty. Preparations were made, congratulatory addresses to "the King" were sent round for every priest to get signed, white flags were manufactured in abundance, and promises were plentiful as blackberries! In one city, a curé was so pestered by his people in consequence of the non-fulfilment of his promise, that his gown ran no small risk of being torn to tatters ere he could take shelter in the house of a friendly Protestant.

RELIGIOUS LIBERTY.

Acts contrary to religious freedom continue, here and there, to be committed by over-zealous subalterns, especially in the case of burials; but we cannot say that there is any great difference from years past. We remember no time when in one quarter or another these disgraceful annoyances were not perpetrated. They are duly shown up in the public press. The Prefect of the Yonne is answering favourably in detail the requests of M. Perrenoud to hold meetings, but "each meeting must be the subject of a distinct request," and gendarmes are sent to be present. The favourable reports of the brigadiers are likely to have good results. In the Ain—where the influence of the two political streams of agitation, *White* and *Red*, are very great, and kept in agitation by the events of Geneva—two colporteurs have been prohibited, on plea of the political state of the department.

A petition is being signed in France—rather too slowly—for the exemption of Protestant soldiers from kneeling to the consecrated wafer. There is a tendency to press the practice upon the army, as if it were a mere rule of military discipline.

THE GENEVAN OLD CATHOLICS.

Hopes are often held out that the Genevan movement will encourage a similar one among the ecclesiastics and people of France, and some declare that three-fourths of the French clergy would join, were they free. But it is just this freedom which they have not. The installation of the three French curés, in the old church of St. Germain in Geneva, on the 26th of October, was an interesting sight. The church, spoiled of its images and ornaments by the Ultramontanes, was as simple as any old church in England; one small

statue of the Virgin, in a niche, and one painting of the entombment of our Lord, were alone left. The high altar, surrounded by evergreens, blazed, however, with taper lights. The edifice was crowded. Protestants were there in large numbers, full of enthusiasm for a movement they evidently do not comprehend. The fact of hundreds of Protestants attending High Mass was curious, and the fact of their assenting to and rejoicing in the whole proceedings creates painful surprise. The gift of three handsome Bibles to the three popular-elected curés, was novel and interesting in the extreme, and no less their oath to conform their teaching to the sacred Book; but it is not enough noticed that they invariably add, "explained by sound tradition." It was deeply moving to hear the 34th of Ezekiel and the 10th of John read by Father Hyacinthe in French from the pulpit, and to hear his bold testimony to the inspiration of the Scriptures and the perfect Godhead and perfect manhood of our Lord; but when he calls the mixed multitude who elected him the "people of God," quotes Chrysostom to justify this election, and speaks of the majesty of the Church and the majesty of the State in connection with this, and explains away the doctrines of the mass, which ceremony he fully retains, we perceive that unless further light is received by him and his colleagues, the movement will stop just where the freethinkers wish. It will divide in order to destroy Romanism, and leave the way clear, not for the Gospel, which is not yet preached by these interesting men, but for freethinking. Those among the freethinkers who gave their votes did so in the belief that they are bridging over the gulf that separates superstition from total unbelief; while the religious voters hope to see the advent of the "religion of the future," which will bring all into unity.

Many infidels who had left Rome are drawn back into Catholicism by seeing some of its outward abuses, such as obligatory confession and paying for masses, done away with; and some who had withdrawn their children from priestly influence and attended Protestant worship, have returned to mass; while, on the other hand, Rationalists of the Protestant Church are being apparently convinced of the divinity of our Lord. Charity and unity are much spoken of. It is a dangerous period of confusion; but the winnowing will come in due time. What is needed in Geneva, as in France, is that Christianity which takes Christ at his word, and receives a full salvation, with its vigorous sap running

through all the life of the man, making him the temple of the Holy Ghost. Temples there are, but what is wanted is that the Lord God himself should come into his temples visibly, with the power and glory of his mighty love. This alone will revive the churches, and attract those without.

ADVANCE OF PROTESTANTISM.

Tidings continue to be received of the progress of Protestantism. Even the political papers are noticing that in Lyons the Roman Catholic populations are sending their children to the Protestant schools, until they overflow, and new schools conducted by Protestants are being opened.

Interesting ordinations of pastors in various towns, and opening of meetings and places of worship, are to be noted. The fiftieth anniversary of the consecration of the Protestant temple at Anduze drew above 3,000 Protestants to a joyful religious festival. The town of Epinal, by the influx of Alsacians, needed a new church, which was opened lately just as the Prussian troops had left, and the town was *en fête*. The prefect and other authorities were present, and Pastor Schmidt, the venerable President of the Consistory, who, forty years ago, commenced the Protestant worship in Epinal with twenty hearers, had the joy of placing the Bible in the handsome new building, which he dedicated to the worship of God. An ordination took place on the same occasion. At Evreux, Pastor Rolland preaches the Gospel in the Amphitheatre placed by the authorities at his disposal.

The Society of Friends are sending to all the French authorities a wisely-written circular, advocating religious liberty. The circular has been translated into the various European languages, and is to go the round of Europe.

The Evangelical National Conference at Bordeaux held its sittings on the 29th and 30th of October. Pastor Babut, of Nîmes, treated the question of the "present crisis of the Reformed Church," and M. de Cazenove examined "the part laymen should take in the development of Christian life, and the evangelization of the world." It gave its approbation to a new society, called *Société des Etudes*, the aim of which is to stir up Protestants of education to deeper and wider study, and to furnish by loan series of books to its members.

Pastor Recollin, of Montpellier, has been installed pastor of the Oratoire at Paris, in the place of Pastor Grandpierre. This is a cause of much hopeful rejoicing.

ITALY.

[From our own Correspondent.]

Florence, Nov. 14, 1873.

HEAVY NATIONAL BURDENS.

The financial affairs of this Government are still in a bad way. Italy seems no nearer paying her expenses out of her annual income. A heavy deficit is every year increasing the national debt. All this in time of peace, and with abundance of wealth in the land; and of taxation too! You will scarcely credit it that 13 per cent. is levied for income-tax, and that 35 per cent. is levied off all property! Were these high per-centages really levied off all and sundry, the Italian Treasury would be overflowing. It is well known that the fiscal laws are most unequally applied—the northern peoples paying honestly, while Central and Southern Italy figure badly in the comparison.

FATHER GRASSI'S CONVERSION.

It is with much pleasure I have heard of the open profession of his faith in Rome as an Evangelical Christian by Don Paolo Grassi, of Santa Maria Maggiore Church. I had frequent interviews, two years ago, with Cavaliere Grassi and another priest named Bassanelli, in the house of their friend since 1848—namely, Signor Gavazzi—with a view of their devoting themselves to the ministry among Evangelicals. Although all my Italian associates in the work of evangelization, from De Sanctis downwards, would scarcely credit the possibility of a priest's conversion, or lend an attentive ear to his story, I have always believed that what took place in primitive times, when many priests were obedient to the faith, might take place again, and that as God used many reformed priests at the time of the Reformation, so He would again in this new evangelistic movement in Italy.

Still, my own experience of priests has been a very sad one—very few who have crossed my path remaining to the fore this day, firm and stanch in the faith of God's elect. This naturally makes us careful in warning priests not to throw aside their robes unless called of God and prepared to suffer for His cause. These cautions were all the more needed in the case of Signor Grassi, who was giving up a monthly salary which, as things go in Italy, was considered excellent. Signor Grassi had at that time, however, some burdens—a mother and sister, if I remember rightly, depending upon him. Probably he has made progress in divine truth since then, and learned to cast his burdens on the Lord.

Anyway, I am delighted that he is out of Babylon, and when summoned by the Inquisition, was not afraid to go, in the company of two friends as witnesses, and either speak or leave a noble written testimony to scriptural truth. I hope he may be highly honoured as a preacher of the everlasting Gospel. Of course, the priests, who had nothing against him before he abandoned Romanism, are now filling the air with every vile accusation. Only one of these, it seems, is true. He has left some debts behind him, amounting in all to some 40*l.* sterling, which Christian friends are helping him to pay.

I may mention that the other priest, Bassanelli, of a humbler grade than Grassi, actually donned the lay clothes, and after a satisfactory year's study at the Florence College, was about to be settled in a country district as teacher-evangelist, when it was found that he persisted in marrying an otherwise excellent Christian person from Bologna, but whose husband was still alive in the penal prisons of Leghorn. This led to his dismissal by the Evangelization Committee of the Free Christian Church in Italy.

THE PROBLEM OF SELF-SUPPORT.

One of the great questions of Italian evangelization is, how to introduce the self-supporting element. It is acknowledged on all hands that at first help must come from without; but it is impossible for this extraneous help to go on for ever, with so many other fields opening for Christian enterprise. When small progress in this department shows itself among the Christianized part of the community, we forget how much has been lost by not beginning from the beginning, with the inculcation of the duty of giving as the Lord hath prospered us. The rivalry of various missionary bodies has been a hindrance to the discharge of this duty. When foreign churches come into a country with large sums of money, to be spent not on building up and developing the native churches, but in gathering converts, schools, churches, round their own foreign flag and distinctive name, it is not easy to secure the ends of discipline or promote a higher standard of liberality. And yet it must never be forgotten that our Italian converts have relatively greater claims on the part of their poorer and persecuted brethren than Christian people at home, and that they meet and satisfy these first claims on their sympathy with open and liberal hand.

The following deeply interesting report for a recent month from the Church in Bologna, proves the existence of real, widespread persecution in Italy, as well as the affectionate kindness shown to the sufferers by living and earnest brothers and sisters in Christ.

PERSECUTED, BUT NOT FORSAKEN.

"'They that will live godly must suffer persecution.' (2 Tim. iii. 12.) This is the first part of my report. Among the new converts—the fruit of the lecture held last spring—there are two families, much loved, against whom Satan has been unchained in the most violent manner this month. To give you only an idea, I shall mention the case of one of these families, consisting of five persons—namely, husband, wife, two daughters, and a son. For a whole month this family has been deprived of every means of subsistence. The father, who acted as a scrivener, lost his employment. The mother, with her two daughters—the first being a tailoress, the other two ironers—were in a short time abandoned by their customers, male and female. The son, who, many months back, had returned from military service, and precisely when everything was in train for getting him a situation, immediately found every door closed, and he still unoccupied. Thus, unhappily, passed a whole month. It is needless to say that in order to live they had to sell and pawn much household stuff.

"But when the first days of October came, and the poor family had to pay the second sum for house rent or leave the apartment, then were they seen despoiling themselves of all their good and pretty things—articles of copper, linen, clothing, etc. Things of the value of 300 francs they had partly to sell, partly to pawn, for 80 or 90 francs! Oh, but that was a bad time for this poor family. Many a night did they go hungry to bed. But God does not abandon His children. All the members of the church understood the gravity of the case, and each, according to his means, ran to the help of the suffering family.

"'Little children,' says the Apostle John, 'let us not love in word, neither in tongue; but in deed and in truth.' (1 John. iii. 18.) This is the second part of the present report. This was the passage which was unanimously placed in the front by the members of the church, and each one made haste to give proof of fraternal affection. In the first place, special subscriptions were opened to gather the means of maintaining the family. I took into my house the younger daughter, while through one of the elders the eldest

daughter was enabled to support herself as governess in a family. At the same time I used my best offices with my friend, the Inspector of Taxes, so as to secure for the young man a post as Custom-house officer, and happily such a situation was in his offer within eight days. But a deposit of 100 fr. was required for the official clothing, and without this he could not be accepted. What could this poor family do, now reduced to so miserable a plight? In these circumstances I sought help from without, and ran here and ran there; but in vain. Finally, after all this running about, I resolved to convoke a church meeting. Nearly all our people were present. It was the night of the 15th inst. We laid the matter before the Lord. Then I narrated the state of the case which had led me to assemble them together, and appealed to their Christian charity.

"The appeal was received with the following words: 'Brethren, let us love one another in deed and in truth.' No sooner said than done. I was at once charged with the collection of the money; and at the end of six days I had the 100 francs! Yes, 100 francs in only six days, out of the pockets of so many poor work-people—all masons, hemp-pickers, shoemakers, carpenters, street-cleaners, porters, and widows! As soon as I had the money, I lost no time in carrying it to the Stefani family. How it was received, every one can imagine—the smile upon the lip, and the tears falling from the eyes, at a time when the mouth could express nothing! The day following, the young man carried the money and lodged it with the Administration, and entered at once on his duties, with 60 francs a-month for himself and his family, with whom he has obtained the liberty of living. Nor is this all. The younger daughter, who for the time was received into my house, has obtained a good place in a shop in town for sewing and ironing. The father still remains idle, but the kindness of our God will certainly provide for him as He has for the other members of the family.

"You will thus see that the Lord has blessed us in the new conversions, giving us sincere hearts, ready to suffer for the truth; and also that, though many of the brethren are old, nevertheless the flame of brotherly love is not diminished, and that they seize every opportunity that presents itself for giving fresh proofs of their faith, hope, and constancy. I might say as much of the other family I referred to, though their case was one of minor proportions."

A POPISH CHURCH AND CLOISTERS PURCHASED FOR PROTESTANT USE.*

As the subscriptions have come from all parts of Great Britain and Ireland, and from loving Christian hearts in all the churches of Christ, it is most fitting that I should here acknowledge my deep gratitude to God, and to so many of His faithful stewards who have lately sent me 2,500*l.* sterling for the purchase of an old Roman Catholic Church and cloisters in the district of Santa Croce, Florence. The purchase has made a considerable stir in the newspapers, as it is one of the oldest of the Florentine churches. I was providentially led to secure these valuable premises in May last for 2,000*l.*, and to calculate that another 500*l.* would put the church in simple repair, and fit up the

cloisters for the flourishing Evangelical Schools of Santa Croce. Should my estimate turn out correct, as I trust, then the whole sum needed is in hand; and as I was laid aside by severe illness during nearly the whole summer, and could only write an occasional letter, and plead much in prayer for gracious answers, there were no expenses beyond a few postage stamps, and therefore the whole sum given by God's people will really be laid out in establishing one other permanent centre of evangelical light and activity in this dark land. Of course special papers will be printed and forwarded to subscribers; but I take this first public opportunity of unburdening my most grateful heart to a faithful and most kind God, and to so many of His generous and noble servants.

GERMANY.

[From our own Correspondent.]

Berlin, November 19, 1873.

PARLIAMENTARY ELECTIONS.

Our Prussian Parliament has just met again after the new elections. Our Liberal party has almost acquired as large a predominance as in 1862, only that it was then in opposition to Prince Bismarck, while the present result is greatly due to the influence of the Government. Church questions were considered to be the most important on this occasion. Above all other things, the Government wished to see men selected who sanctioned and supported their measures against Rome. As a great number of the Conservatives object to the measures adopted by the Government, in the present conflict, it was known that Prince Bismarck had no wish that Conservatives should be returned. In many places people were told that the great question of the day was, whether the Emperor or the Pope should rule in Germany. The result of the elections and the special honours bestowed on the Minister of Public Worship, Dr. Falk, who was elected in six places, may therefore be considered as a verdict of the nation in favour of the new ecclesiastical laws, and the Government will be encouraged to remain firm. The struggle, however, will not be an easy or short one. The Roman bishops, on their side, do not in the least give way. Fines upon fines are decreed against them, but the Church of Rome is rich, and the congregations are everywhere ready to assist their bishops with free-will offerings.

Imprisonment would not render the bishops less firm, but it would add to the glory of their crown of martyrdom. Besides the Liberals, the Ultramontanes are the only party which has gained by the last elections. The party of the "Centre" has nearly 100 members, which is an immense number, considering how many Roman Catholics there are in Prussia. Though they can never be anything but a minority, they will yet be strong enough to create difficulties; and we may, at all events, expect important debates.

SYNODICAL ELECTIONS.

The Supreme Consistory has now published the regulations for the new elections. From the 16th to the 30th of this month a fortnight is given for the necessary declaration of those who desire to be electors. This declaration has, however, been reduced to little more than a mere formality. It may be made in writing, and printed forms are to be kept in readiness. This renders it very easy for an active man to induce a great many people to send in their names, and the whole measure loses its value.

The week following, until the 7th of December, is reserved for the present parochial councils to draw up the lists of electors. On the 7th these lists will be open for public inspection, so that every elector may see whether his name is really down on the list. On the first Sunday in January—that is, on the 4th of that month—the elections are to take place.

The Supreme Consistory has decidedly

* [See *Evangelical Christendom*, June, 1873, p. 172. It will be observed that our regular Correspondent—in whose absence our Italian intelligence was supplied by another writer—having now returned to his post, resumes, in the present letter, his welcome contributions.]

given way to the "Liberal" party in three important particulars, so that that party has ceased to be dissatisfied. The first point, I have already mentioned, is the introduction of printed forms. Secondly, the qualifications of the electors will be examined in a very lenient spirit. The *Protestanten-Verein* was very much displeased that only those should be electors who have not actually separated themselves from the Church by contempt of God's Word. The *Protestanten-Verein* has already issued two appeals. In the first it was said: "See whether any one will dare exclude you on account of so-called contempt of God's Word." In a second appeal an attempt is made to prove that every man who has had his children baptized, shows thereby that he still is a member of the Church! If mere obedience to the laws of the country, as far as the outward forms of religion are concerned (for baptism is still compulsory in our country), is to constitute church membership, then, of course, everybody is qualified as an elector. This certainly is not the intention of our new church constitution, but the regulations just published seem somewhat to confirm these views. It is said expressly that no party in the Church should obtain predominance over the other by the new constitution (which, of course, is interpreted to mean that the *Protestanten-Verein* is to have equal rights with orthodox believers); that only those should be excluded who, in principle, have separated themselves from the Church; and so on. This will bring many unbelievers

to the poll, and it will be difficult to exclude them. Thirdly, verbal voting is only to take place in districts where the majority of the population is not able to write. We have, therefore, secret voting. Printed slips of paper may also be used for voting. Let us only hope that all Christians may do their duty. It is made very easy for enemies of the Church to come and vote in great numbers; but of course the facilities granted to them may also be used by the living members of the Church.

Great activity is displayed on both sides, at least in our capital; and one thing has already been attained. A central committee for the election is formed, and is composed of Strict Lutherans and friends of the Union; though these two parties among believers have of late often conferred and talked against each other, they will go together in the elections against the *Protestanten-Verein*. The friends of the Union (being our "Evangelical" party) have tried now to constitute themselves more efficiently, and it is probable that they will form a party in the Synod. And this could not be otherwise. The Synod will be the legitimate ground for all these questions. But that all believers should stand together in the elections is a triumph of brotherly love. Let us also hope that those believers who are now obliged to use all their activity for the elections, will learn to use the same after the elections are over, for the benefit of the Church.

Monthly Survey of Missions.

INDIA.

The *Calcutta Christian Intelligencer* has an interesting article on the progress of Christianity among the Sutnamis of Chattisgarh. It states that it is now only five years since this German mission was commenced, and, by God's blessing, seventy adults have been gathered in. Of these Mr. Lohr bears this strong, gratifying testimony: "We rejoice the more because we are sure that most of them are sincere Christians, and some of them indeed are ornaments to the Christian Church. All of them confess Christ fearlessly, though they are derided, scorned, and mocked by their kindred." The catechumens number 25, and there is reason to believe that when these are baptized there will be others forthcoming to supply their places.

The last report of the Orissa Baptist mission states that the total number of baptisms during the past year at the five stations occupied by the mission was 32; members in communion, 651; and nominal Christians, including orphans, 1,915. Each station has orphanages attached, in one of which (that at Cuttack) are 321 inmates, most of whom are supported by the Government. The spiritual condition of the Church at Cuttack has often excited serious anxiety; and cases of discipline have been frequent. The number of issues from the Cuttack mission-press during the year has been 55,720 copies. The report from Piplee and Pooree stations contains the following passage: "The native Christians, of their own accord, have adopted the system of 'weekly offerings' for the support of the ministry. Each household is supplied with a small bag, in which the offerings are brought every Lord's-day after-

noon; and as every bag is numbered, the committee are able to know the amount contributed by each family. As all are poor, and have to live by daily labour, the amount is not large. Still, as the principle of supporting the cause is important, even a beginning is a point gained."

CEYLON.

Writing from one of the stations in the Tamil district, the Rev. J. G. Pearson, of the Wesleyan Missionary Society, says: "Our teachers and our scholars have been bribed to leave us, and some have not been proof against the temptation which higher pay or lower fees presented. Thus our work has suffered a temporary check." "At Karan-Kottatevo, a station forty miles south of Pulianteevo, until recently unvisited by any Christian influence, a catechist was stationed some months ago. The work was discouraging; the people were shy with him, but, after a time, consented that their children should go to be taught. But this was unfortunately stopped, because he one day happened to kill a fowl for dinner, and it is a superstition in this place that no fowls ought to be killed; hence all his boys left. The place has been visited monthly by the missionary resident here. The people have been taught and heard from time to time expositions of truth. During our visit in December last there was an evident movement on the part of some of the villagers in favour of Christianity, which was fostered by the care of the native catechist; and last April, when we were there, we had the unspeakable joy of baptizing thirty-four souls. Of these about seventeen were adults."

"An interesting fact in connection with our female education in Batticaloa," writes Mr. Pearson, the missionary quoted above, "came under my notice two days ago. Whilst sitting at breakfast in the Mission-house, I heard a great noise in the road outside. Tom-toms were being beaten, guns were fired, and there was a confused noise. On going out to ascertain the cause, I saw a Tamil funeral procession slowly passing along. There were more than the usual ceremonies, as the deceased girl was of 'high caste.' Men, bearing torches, headed the procession; then came tomtom-beaters, etc., etc.; then men bearing fire-arms, which were discharged at short intervals. After that came the corpse, lying in a gaily-decorated bed, covered with coloured silk, borne along on the heads of several men. Cloths were spread in the way, and on these the chief mourners walked; it seemed more like a gay wedding scene than a funeral march. On inquiry, I found that the deceased girl was the daughter of high caste parents, who had carefully striven to make her live and die in the faith of her fathers. Her brief history is as follows: When a child she was sent to our Pulianteevo girls' school, which has been carried on for upwards of thirty years by Mrs. Joshua, the wife of one of our local preachers, and there remained till she was ten years of age. The seed of the Kingdom was carefully sown in her young heart, and Gospel truth began to show itself in her Christian conduct. As soon, however, as the parents heard that she wished to be baptized, they took her away from school, shut her up at home, and banished all Christian influence. She was soon afterwards married to a heathen man, and they rejoiced in their supposed success. For ten long years she was excluded from Christian society, and made to observe heathen customs; but the truth had been received, light shone in her heart; she knew that gods of wood and stone could not hear or save, and her trust was in the Saviour Jesus Christ. But, after ten years of wedded life,—oh, what years, if we could have a chronicle of their struggles!—disease showed itself; she took to her bed, and it soon became evident that she was to die. Her father came to her bedside, and said, 'Now, this is your last hour; call on Candaswamy and Kathuavale (Tamil gods) for help.' But to his astonishment she answered, 'No, I won't; I've Jesus with me, the Lord Jesus;' adding to the bystanders, 'I see the old big devil coming to me;' and then to this (supposed or real) visitant she said, 'You rascal, go to my father; he wants you, I don't. I've Jesus with me.' After this she sank into insensibility, and as the heathen relatives began to perform their rites, she sank into the arms of death. She was buried, as I said, in heathen fashion, in a little rude spot by the side of the great Batticaloa lake. A little mound, decorated with yellow cocoa-nuts and shreds of silk, marks her last resting-place, but her happy spirit, we doubt not, hymns the praises of God and the Lamb before the throne. Praise God for this soul garnered—to Him be all the glory; while we will take encouragement, and trust to see the glorious promise again fulfilled, 'Cast thy bread upon the waters, for thou shalt find it after many days.'"

THIBET.

Some idea of the character of the people among whom the members of the Thibet Moravian mission are called to labour may be gathered from the following remarks of the

Rev. Mr. Redalob, who is stationed at Kyelang: "We are not without evidences that we are living in a land where all around us are sitting in the darkness of heathenism. Throughout the winter there has been an almost continuous drumming, whistling, and shouting, indicating the occurrence of some festive celebration—that is, a public drinking-revel, or a private drinking of *chang*, a kind of beer brewed from barley without hops. Then there are also the fearful oppression and frauds which the nobles practise on the people. Kyelang is a post-station for travellers in the summer. As there is not sufficient provision to be obtained for them in the village, Hari Chand is commissioned to provide supplies. This he does by buying provisions, but at his own price and with compulsion, in the name of the Government, from the people, being assisted in his shameless extortion by a Hindu official. Another characteristic trait is the following: The lamas calculate annually the date for the Thibetan new year. Two of them had discovered that it commences on the 12th of January, but a third, who had quarrelled with them both, and who was to have a new idol carved before this eventful date, asserted that the new year did not commence until the 16th. When Brother Heyde asked the Kyelang people which of the two they thought was the right day, they replied, 'Oh, we do not think at all; the nobleman (for the present winter, Hari Chand) thinks for us.' With such leaders, it is certainly no wonder that the people indulge in every kind of deceit. Quite recently a medicant from Trasilnapo was here. He told us that three years ago he was at home, possessed of house and land, but having killed more than a thousand animals, sin had troubled his conscience to such an extent that he determined, in order to perform an atonement, to wander for three years as a beggar through the country: he intended that his wanderings should still continue for a considerable time. Brother Heyde told him, in few words, what sin properly is, but he did not wish to know anything about it. I may here mention something about the festival which is held in remembrance of the dead. I had an opportunity of being present at part of a commemoration of this kind. It was held in January, and although the weather was cold, people flocked together at Kyelang, for last year a resident of this place died suddenly, and now, in order that it may go well with the deceased in his present existence, the relatives give an annual funeral festival, to which all who wish to come are invited. A field being cleared of snow, the company seated themselves there in rows, the lamas occupying a row of seats apart from the rest. The kettle, in which the Thibetan butter-tea had to be made, was then set on. Next came oil-cakes, or so-called *chapiti*, little cakes of bread baked upon stones. When only one member of a family can appear, and the rest are detained at home, he has the right to take home with him two oil-cakes for each absent member. This part of the ceremony over, the assembly of course degenerates into a drinking party, in which *chang* is used in enormous quantities, the lamas always being foremost in such a performance. There is also a kind of water-baptism which is administered when a layman enters into the spiritual office. One of the people from Spitti has expressed a desire to become a Christian, his reason being the conviction that the religion of the lamas is without solid foundation, and that their practices are full of deception."

NEW GUINEA.

The Rev. A. W. Murray, in April last, left Cape York (the most northern point in Australia, and the present head-quarters of the New Guinea mission) for a cruise among the stations on the islands of Torres Straits, and on the neighbouring coast of the mainland of New Guinea. The voyage occupied twenty-seven days. Mr. Murray reports that of forty persons, old and young, belonging to the Papuan portion of the mission, all have been spared through the unhealthy season, and all who have suffered from the climate are recovering. The teachers of Redscar Bay, inhabited, it appears, by natives of the Malay race, have been less fortunate in this respect: they and their families have been compelled to retire from their work for a season, and are now staying at Cape York. Captain Moresby, however, of Her Majesty's ship *Basilisk*, has found a harbour about thirty miles to the east of Redscar Bay, which, he says, "will compare with any harbour in the world." The country around is hilly, and thickly inhabited by a people equally friendly with those of Redscar Bay; and there seems no doubt that healthy localities for mission work may be found in its vicinity. With all these causes for gratitude and hopefulness, the picture has its dark side. The rumour as to the murder of two teachers, Cho and Mataio, and their wives, on Hampton Island, has, alas! been confirmed. It appears likely that the desire of the natives to possess the teachers' property was the motive of the foul deed. But one feeling—that of surprise and indignation—has been expressed upon the subject by the natives inhabiting the Straits

and the coast of the mainland, some of whom have with difficulty been restrained from taking summary vengeance on the aggressors. Notwithstanding all drawbacks, "a great door and effectual" is being opened for the Gospel in the noble island of New Guinea. Of this Mr. Murray's recent journal affords abundant evidence. If in some islands visited the power of heathenism seems still to hold an almost undisputed sway, in others its influence is gradually, though surely, decreasing. The new teacher is eagerly welcomed, his wants are liberally provided for, and his message is listened to with attention and interest.

Two villages on the mainland of New Guinea—Katau and Torotoram—are separated from each other by a small bay. The favourable opinion formed by Mr. Murray of the chiefs, Maino and Auta, and their people, on occasion of his visit in November last, was confirmed on the present occasion. With Elia, Chitama, and Josaia on board, the vessel started for Katau on Monday morning, April 28. Arriving about noon, after a short interview with Maino and his people, Mr. Murray, with two of the teachers, proceeded to Torotoram on foot: "It was 2 P.M. when we set out, and, instead of finding the distance about three miles, as we had been given to understand, we found it at least five; so the whole afternoon, from the time we started till after sundown, except about twenty minutes spent with the chief and people at the village, was occupied in walking. By our walk we saved a day, but it was rather dearly bought. We had a lively journey, especially in going. Our arrival had been seen from Torotoram, and a number of people had come across to meet us. With these we set out, and our company kept increasing all the way—party after party meeting us, and swelling our numbers. The people appeared delighted to see their teacher, Elia, and many a hearty hug he got as we passed along. They gave Chitama a hearty welcome also. As we drew near the village, the chief, Auta, met us, and seemed very pleased to see us. When we reached the end of our journey, which we seemed a very long time in doing, we had a little formal talk with the chief, and arranged for him and a number of the people to meet us at Katau on the following morning. Mataika and Elia remained to spend the night at Torotoram, and I returned with Chitama to Katau. Early on the following morning, Mataika and Elia arrived, accompanied by the chief and a number of the people, who came chiefly to assist the teachers in carrying the property to its destination. All arrangements were soon completed, and a rising tide rendered a quick departure necessary; so we bade teachers, chief, and people good-bye."

Some of the teachers now at Cape York have an interesting tale to tell of their few months' residence at Manumau (Redscar Bay): "On the first Sabbath in March the teachers began to conduct public services among the natives. They gave them formal notice on the Saturday, told them that to-morrow was a sacred day, and recommended them not to go about their accustomed work, but to meet together for the worship of God. Many complied with the request of the teachers, and services were conducted, morning and evening, according to arrangement. The reading and singing were, of course, in an unknown tongue to the natives; but the prayers and addresses were in their native language. No doubt they must have been very imperfect; still, what an interest and significance belong to the first attempt to preach the Gospel on New Guinea! Rau took the morning service, and Piri that of the afternoon. Rau's text was an odd one for such an occasion—Proverbs vi. 6; that of Piri was appropriate enough—John iii. 36. The services have been continued regularly, but difficulty has been found in getting the people to come together in one place. They are divided into tribes, or families, and they say it is contrary to their customs to meet in each other's houses, and they are ashamed to do so. To meet this difficulty, the teachers proposed that they should build a large house, in which to meet for the worship of God, which should belong to them all; and to this they had agreed. Something of a spirit of inquiry seems to be awakened among the people. With reference to various points they show interest, but the subject that seems to surprise and interest them most is the doctrine of the Resurrection. 'Is it really true,' they say, 'that the dead will rise again? Will Adamu, the teacher who died, live again? and others whom they name of the missionary party, will they live again? And they themselves, will they rise again from the dead?' When assured that it would be so, they would go and talk about the subject in their own houses, and return again and again to interrogate the teachers. The mission of Christ, also, and especially the death of Christ, seems to interest them; and the judgment, with what is beyond."

Evangelical Alliance.

GENERAL CONFERENCE OF CHRISTIANS OF ALL NATIONS, HELD IN NEW YORK, OCTOBER 2—12, 1873.

We resume our report of the recent Conference of Christians, held in New York, in October last. The assembly was a memorable one in many respects, and in attendance far exceeded the largest expectations of the most sanguine friends of the Alliance. It drew together many of the most sagacious, learned, and pious members of the various churches throughout Christendom, whose contributions relating to the progress and prospects of Evangelical truth were deeply interesting and eminently useful. As an expression of the real unity existing among Protestants holding a common faith, the Conference dispelled the erroneous notion that divisions were fatal to the divine foundation of their doctrines, and proved that with liberty of conscience and consequent diversity in non-essentials, there could be cordial and affectionate communion as well as co-operation for the highest objects of our Divine Christianity. The aims of the Evangelical Alliance were shown to be so broad and so liberal as to exclude all occasion for sectarian jealousy and suspicion, and to be the true propaganda of tolerance, using its weighty influence alike in Protestant, Papal, and pagan lands in favour of religious liberty. Under the shelter of the Cross, it has asserted the claims of all men to be left free in the exercise of the rights of conscience, and by its successful efforts in the interests of religious freedom, has deserved the sympathy of enlightened men among all classes throughout the world.

MONDAY, OCTOBER 6.

DEVOTIONAL EXERCISES.

The second of a series of devotional morning exercises was held in the large Presbyterian Church, Madison Square, at nine o'clock. On this and subsequent days during the sessions of Conference, the early devotional service was attended by an assembly which completely filled the whole building. This in itself was a gratifying proof of the religious life and feeling animating those who took part in the entire proceedings.

CHRISTIANITY AND ITS ANTAGONISMS.

The sessions this day were held simultaneously in Association Hall and in St. Paul's Methodist Episcopal Church. The attendance at each place was exceedingly large. Before commencing the proceedings the President announced that a gentleman of New York,

deeply interested in the Alliance—the Hon. A. T. Stewart—had invited the delegates to visit Greenwood Cemetery and Prospect Park in Brooklyn, on the following day, and would provide carriages at his own expense for the purpose.

At Association Hall three papers were read, "On the Best Methods of Counteracting Modern Infidelity," (1) by the Rev. Prof. Stanley Leathes, King's College, London; (2) by Prof. Theodore Christlieb, D.D., University of Bonn, Prussia; (3) by the Rev. John Cairns, D.D., Berwick, England. These were followed by others in the order named: On "American Infidelity, its Factors and Phases," by Prof. W. F. Warren, D.D., University of Boston; on "Faith and Reason," by the Rev. E. A. Washburn, D.D.; on "Christianity and Humanity," by Prof. Felix Bovet; on "Rationalism and Pantheism," by the Rev. Dr. Paul Zimmerman, of Leipsic; and on "Gospel History and Modern Criticism," by Prof. J. J. Van Oosterzee, D.D., University of Utrecht, Holland. The reading of Prof. Christlieb's paper produced a profound impression, and the learned professor was requested to repeat the delivery at a subsequent session.

At St. Paul's Methodist Episcopal Church, where the Philosophical Section sat, a paper was read by Principal James M'Cosh, D.D., LL.D., on "The Religious Aspect of the Doctrine of Development," which elicited a discussion, in which the Rev. G. W. Weldon, the Rev. J. C. Brown, LL.D., and Dr. Hodge took part. Subsequently, Principal Dawson, LL.D., of McGill College, Montreal, submitted a paper on "Recent Discoveries with reference to Primitive Man as compared with Revelation." Prof. C. F. Krauth, D.D., of Philadelphia, read a paper on "Ideal Philosophy;" Prof. Arnold H. Guyot, LL.D., delivered a brief address on "Geology and the Bible;" Dr. J. W. Nevin, of Lancaster, read his essay on "Christianity and Humanity;" and Prof. Edmund Spies another on "Theology and Philosophy."

MESSAGE FROM THE MAYOR OF NEW YORK.

The following message from the Mayor of New York to the Board of Aldermen was read in the course of this day's proceedings:—
"To the Honourable the Common Council:
"Gentlemen,—The Evangelical Alliance, composed of delegates from various Christian bodies throughout the world, is now holding

a conference in this city. The assembly includes gentlemen from Canada, Europe, and other foreign countries, who occupy positions of honour and responsibility, and are eminent at home and abroad for learning, piety, and active benevolence.

"Among the subjects in which they will naturally feel a deep interest, and which will occupy their attention, is our method of dealing with the large class of the unfortunate and the criminal among us; and, as many of these gentlemen visit our city for the first, and perhaps for the last time, it seems proper that the people of our city, through their representatives, should extend to them an invitation to visit our justly celebrated public institutions, and acquaint themselves, as far as possible, with their practical operation. As many of these delegates come from nationalities in which a large proportion of our own citizens were reared, it is much to be desired that they should not return to their firesides with any existing prejudices against our form of government, but with personal memories and increased respect and esteem for the land which is now the home of their fellow-countrymen, and with which the portion of the world they represent is so closely identified by social and commercial ties.

"WM. F. HAVEMEYER, Mayor."

A resolution presented by Alderman Morris, in conformity with the message, was unanimously adopted, and the Board of Assistant Aldermen concurred with it.

FRENCH AND WELSH MEETINGS.

In the evening Association Hall was filled by an assembly consisting of natives of France, Belgium, and Switzerland. Prof. Bovet, of Neuchâtel, presided. The Rev. Dr. Philip Schaff opened the proceedings by an address, and was followed by M. Elie Charlier, Pastor de Coppet, of Paris; M. Lelièvre, of Nîmes; Pastors Fisch; Bongner, of Strasburg; Rochedieu and Anet, of Brussels; and Pronier and Coulin, of Geneva.

A large meeting was also held of Welsh delegates in the Welsh Presbyterian Church, Rev. Howell Powell in the chair. The various speakers alluded to the Evangelical feeling that was so perceptible in the present meetings of the Alliance, as contrasting favourably with times when prejudices were strong in separating ministers of different denominations and hindering their co-operation in the great work of evangelizing the world. Disunion in religious denominations tended to increase infidelity, whereas it was the purpose of the Gospel to bring all to Christ. A statement of some converted Jews was mentioned, that

more union in Christian churches would greatly aid in converting to Christianity the Hebrew nation. The Chairman expressed a hope that an effort would be made to continue the great work so nobly begun by the Welsh in connection with the Evangelical Alliance.

TUESDAY, OCTOBER 7.

THE CHRISTIAN LIFE.

In consequence of the very large attendance each day, it was found necessary that the Conference should meet in sections, as in the case of the British and other Associations.

The first section held two sessions, morning and evening, at Association Hall, where papers were read on "The Relation, Vital and Casual, between Christian Doctrine and Christian Life," by the Rev. William Arnot, D.D., of Edinburgh; on "Personal Religion," by the Rev. Richard Fuller, D.D., and the Rev. William Nast, D.D. In the evening the topics were "Family Religion," by the Rev. J. C. Harrison, and by Prof. S. W. Plumer, D.D.; and on "Revivals of Religion," by the Rev. W. W. Patton, D.D.

The second section met at St. Paul's Methodist Episcopal Church, where the general topic was "Education and Literature." The Rev. James Rigg, D.D., read a paper on "Religious and Secular Education," and President Noah Porter, D.D., LL.D., of Yale College, read a paper on "Modern Literature in its Relation to Christianity." There was some discussion on the first paper.

The third section met in the afternoon, in Dr. Adams's Church, where the topic, "The Pulpit and the Age," attracted an overflowing congregation. Powerful addresses were delivered on the subject by the Rev. Joseph Parker, D.D., the Rev. Henry Ward Beecher, and Prof. Daniel P. Kidder, D.D.

The fourth section met at the Broadway Tabernacle in the evening to discuss Sunday-schools. At this meeting papers were read by the Rev. Richard Newton, D.D., Charles Reed, M.P., of London, the Rev. Nathaniel Weiss, and the Rev. J. H. Vincent, D.D.

A meeting of children was also held at the Church of the Disciples, which was addressed by the Rev. Narayan Sheshadri, from Bombay, and others.

WEDNESDAY, OCTOBER 8.

PROTESTANTISM AND ROMANISM.

Three sectional meetings were held on the morning of this day. The first section met at Association Hall, where four important papers were read on the general topic of

"Popery since the Vatican Council—Ultramontaniam." The first two were by Professors J. A. Dorner, D.D., of the University of Berlin, and Roswell D. Hitchcock, D.D., LL.D., of the Union Theological Seminary of New York, on "The Dogma of Infallibility as Promulgated by the Vatican Council—Nominal Protestantism." The third was upon the "Revival of Popery in France—Pilgrimages, etc.," and was delivered impromptu by the Rev. George Fisch, D.D., of Paris. The fourth paper was by the Rev. Leopold Witte, of Coethen, Prussia, on the subject of "The German Empire and Modern Ultramontaniam."

The second section met in St. Paul's Methodist Episcopal Church. During the proceedings of this morning a communication was read from the Old Catholic Congress at Constance, in reply to an invitation from the American Committee to attend this Conference. It was signed by Bishop Reinkens; Dr. Von Schulte, Privy Councillor; and Drs. Cornelius and Keller. A letter from Father Hyacinthe, dated Geneva, December 9, expressed his regret that in consequence of the task imposed on him in connection with "a new development of a reform in the Catholic Church," he had been unable to carry out his intention of being present at this Conference. Three papers were read on the general topic of "The Old Catholics in Conflict with Romanism." The first of these was on "Papal Infallibility and Old Catholicism," by Prof. W. Krafft, D.D., of the University of Bonn, Prussia; the second was by Prof. C. Pronier, D.D., of the Theological Seminary, Free Church, Geneva; and the last was an impromptu address by the Rev. R. S. Storrs, D.D., of Brooklyn.

The third section met in the Fourth Avenue Presbyterian Church. The general topic discussed here was "The Principles of the Reformation and the Evangelization of Roman Catholic Countries." The speakers were the Right Rev. George D. Cummins, D.D., of Kentucky, on "Roman and Reformed Doctrine of Justification;" Prof. George P. Fisher, D.D., of Yale College, on "Protestantism and Romanism Compared in their Relation to Modern Civilization;" the Rev. T. Lorriaux, of Paris, on "Evangelization of Roman Catholics in France;" the Rev. Frank Coulin, D.D., of Geneva, on "The Training required to enable Protestant Ministers effectually to meet the Intellectual Demands of the Age;" and President Alvah Hovey, D.D., of Newton Theological Institution, Massachusetts, on "Religious Liberty."

In the afternoon the delegates were provided with private carriages, and taken for a beautiful ride through Brooklyn, visiting the Greenwood Cemetery and Prospect Park. They were afterwards entertained at a sumptuous banquet provided by the Brooklyn brethren.

In the evening an immense assembly gathered in the Academy of Music, Brooklyn. The whole stage was tastefully draped with the flags of twenty-one nations, and was filled with delegates and their friends. After devotional exercises, earnest addresses were delivered by various American, British, Canadian, and foreign delegates.

THURSDAY, OCTOBER 9.

CHRISTIANITY AND CIVIL GOVERNMENT.

Not less than five sections were held this day, two of which were divided into morning and afternoon sessions, so that really seven different audiences assembled to hear papers read.

The first section met at Association Hall. In the forenoon papers were read by the Rev. W. H. Fremantle, M.A., on "The Church and the Nation;" by ex-President Theodore D. Woolsey, D.D., LL.D., of New Haven, Connecticut, on "Constitution and Government in the United States as Related to Religion;" by ex-President Mark Hopkins, D.D., LL.D., of Williamstown, Massachusetts, on "The Sabbath made for Man; his Consequent Right to Legislation for Securing its Ends;" and by James Girdlestone, of London, on "Legislation upon Moral Questions." The Rev. James Davis, on behalf of the delegates of Europe, moved a vote of thanks to Alexander T. Stewart, Esq., of New York, for his great kindness and liberality in providing the excursion of the previous day.

The second section met in St. Paul's Church. There were three papers read; the first by President W. H. Campbell, D.D., New Brunswick, N.J., on "The Influence of Religion on Civil and Religious Liberty;" the second by the Hon. J. L. M. Curry, LL.D., Richmond, Virginia, on the same subject; and the third by Prof. Daniel B. Goodwin, D.D., Divinity School, Philadelphia, on "The Effects of Civil and Religious Liberty upon Christianity." At the afternoon session, held in the same church, the Rev. Dr. M. Hopkins, ex-President of William's College, repeated his paper on "The Sabbath;" after which there was a brief discussion on all the papers read.

The third section met in the evening at the Church of the Disciples, where Prof. J. F. Astié, of Lausanne, read a paper on "The

Free Churches on the Continent of Europe;" the Rev. John Hall, D.D.; the Rev. T. Y. Killen, of Belfast, Ireland; the Rev. L. E. Berkeley, of Lurgan, Ireland; and the Rev. Prof. M. W. Jacobus, D.D., of Alleghany, read papers on the general topic of "The Support of the Christian Ministry." Bishop Cummins, of Kentucky, also briefly addressed this meeting.

In the evening, the New York City Mission held a large meeting to hear addresses from various delegates to the Conference.

MUNICIPAL COURTESY.

In compliance with the municipal invitation, a numerous company of delegates accompanied the Mayor, Aldermen, and the Commissioners of Charities and Correction, in an excursion to visit various public institutions on Blackwell's, Ward's and Randall's Islands. One of the beautiful river steamers was specially provided for the occasion. A well-appointed banquet was provided for the guests, at which the Mayor presided. The institutions visited afforded the deepest interest, and the courtesy shown by the authorities elicited grateful expressions from the company for whom the excursion had been provided.

FRIDAY, OCTOBER 10.

CHRISTIAN MISSIONS, FOREIGN AND DOMESTIC.

The Conference held four sectional meetings, and the attendance, far from diminishing, showed decided increase, indicating not only sustained, but augmented interest.

The first section met in Association Hall, where addresses were delivered on the general topic, "Principles and Relations of Missionary Work;" the specific topics being as follows: "Duty of the Churches in relation to Missions," by the Rev. Joseph Angua, D.D., Regent's Park College, London; "Territorial Division of Missionary Fields of Labour—Missionary Courtesy," by the Rev. Rufus Anderson, D.D., LL.D., Boston; "Roman Catholic, Greek, and Protestant Missions Compared," by the Rev. Dr. Grundemann, Potsdam (presented by Prof. Christlieb, D.D.); "Obligations of Science, Literature, and Commerce to Christian Missions," by the Rev. Thos. M. Eddy, D.D., New York; and on "Lay Preaching," by the Hon. George H. Stuart, Philadelphia, and Count Andreas von Bernstorff, Berlin.

The second section met in St. Paul's Church. The general topic was "Particular Missionary Fields;" the specific topics and speakers were: "Christianity among Hin-

dus—Obstacles to Mission Work—Women's Work in India," by the Rev. Narayan Sheshadri, Bombay, Hugh Miller, M.D., Scotland, and the Rev. J. S. Woodside, India; "Missionary Work among the most insignificant and degraded Tribes of the Heathen World," by Bishop E. de Schweinitz, S.T.D., Bethlehem, Pennsylvania; "The Mission Field of the South," by the Rev. Moses D. Hoge, D.D., Richmond, Virginia; "Indians in the United States," by the Hon. Felix R. Brunot, Pittsburgh, Pennsylvania, and the Hon. Nathan Bishop, LL.D., New York; "Christianity in the West Indies," by the Rev. William Murray, Falmouth, Jamaica.

The third section met in the Fourth Avenue Presbyterian Church. General topic, "The Home Missions, and Missions in nominally Christian Countries;" the following were the specific subjects: "Protestant Missions in Spain," by the Rev. Antonio Carrasco, Madrid; "Protestant Missions among the Oriental Churches," by the Rev. H. H. Jessup, D.D., Beyrout (read by the Rev. D. Stuart Dodge, of the same mission); "Protestant Missions among the Roman Catholics of Ireland," by the Rev. Lowry F. Berkeley, Lurgan, Ireland; "Protestant Missions in France," by the Rev. M. Lelièvre, Nîmes; and "City Missions in Ireland," by the Rev. Robert Knox, D.D., Belfast.

The fourth section met in Madison Square Church, and were addressed by ministers connected with various foreign missions. Each speaker was confined to ten minutes. The Rev. Dr. Bliss spoke on the Turkish mission; the Rev. B. Labaree, on the Persian mission; the Rev. M. D. Kalopothakes, on the Greek mission; the Rev. Mr. Thomas and the Rev. W. Yorke, on Indian missions; the Rev. A. Grout, on African missions; the Rev. Mr. Carpenter, on Burmese missions; and the Rev. Dr. Justus Doolittle, on Chinese missions.

GERMAN MEETING.

A German meeting was held this evening in Association Hall, which was densely crowded, the attendance consisting almost entirely of Germans. The Rev. Dr. Philip Schaff, who presided, said, in opening the meeting, that never on earth had so wonderful a gathering been seen as on this occasion of the Conference of the Evangelical Alliance. Since the Council of Nice no such convocation had been held. Other assemblies have had the ulterior object of binding the individual conscience of men; this convocation loosened the conscience. For five years he had attempted to work out the effect this meeting had produced, and now he hoped his efforts

were about to be crowned with success. He welcomed and thanked those German brothers who had crossed the Atlantic in order to fraternize with Americans. He urged the necessity of forming a sincere alliance between Evangelical Christians of all sects, and recommended that a broad line should be drawn between a free Christian life and merely sectarian doctrines which make salvation depend upon adhesion to a particular branch of the Church. In conclusion, he stated that the Emperor William had authorized him to congratulate the Evangelical Alliance, and to announce that he gave them his most cordial wishes for success in the struggle against superstition and infidelity. The papers and discourses, which were all in German, were exceedingly interesting. The Rev. Drs. Dorner, Held, Zimmerman, and Zahner were among the speakers.

SATURDAY, OCTOBER 11.

CHRISTIANITY AND SOCIAL REFORMS.

The Conference of the Evangelical Alliance brought its labours to a termination this day. The Conference met in the morning in three sections. The first section held its meeting in Association Hall. Papers were read upon the following topics: "Christianity as a Reforming Power," by the Rev. Prof. J. Harris Jones, Ph.D., Trevecca College, South Wales; "The Working Power of the Church—how best to Utilize it," by the Rev. W. Fleming Stevenson, Dublin; and "The Labour Question," by the Hon. W. H. Allen, LL.D., Girard College, Philadelphia.

The second section met in St. Paul's Church; the general topic was "Christian Philanthropy." "Hospitals, Deaconesses, Refuges, and Ragged Schools," were severally treated in papers read by the following gentlemen: The Rev. Thomas W. Aveling, London; and the Rev. Wm. A. Muhlenberg, D.D., St. Luke's Hospital, New York. A paper by the late Count Agénor de Gasparin, of Geneva, prepared for the Conference, upon the subject of "Deaconesses," was read in part by the Rev. Dr. Ganse.

The third section met in the Fourth Avenue Presbyterian Church. The general topic was "Particular Evils and Vices." Papers were read on "Intemperance and its Suppression," by Prof. Henry A. Nelson, D.D., Lane Theological Seminary, Cincinnati; on "Christianity in its relation to Crime and Criminals," by the Rev. E. C. Wines, D.D., New York; on "Industrial Schools as an Agency in the Prevention of Crime," by the Rev. E. Robin,

B.D., Paris; and on "Cruelty to Animals," by Henry Bergh, Esq., New York.

CLOSING SESSION.

The prestige which attended the deliberations of the Conference reached a culminating point at two o'clock, when the representatives of almost all the countries in the civilized world, and of every school of religious thought within the boundaries of Evangelical Christendom, met side by side, united by a common bond of Christian brotherhood. The Hon. Mr. Stuart, of Philadelphia, announced that he had just received a communication from Washington, stating that the President of the United States expressed his desire to receive the Alliance delegates at the White House, on the following Tuesday, at three o'clock. Mr. Stuart also stated that the Philadelphia, Wilmington, and Baltimore Railway Company had offered to provide a special train to convey the delegates.

The Rev. Dr. Schenck, of Brooklyn, presented a series of resolutions, with a view to holding hereafter a biennial meeting of the American Branch of the Alliance, which were accepted. Dr. Hall, as the representative of the Programme Committee, briefly explained the arrangements made by that body. He said that in regard to the important subjects of war and peaceful arbitration, concerning which several memorials from England and the United States had been presented, the committee had decided that these topics, together with that of pauperism, its causes and remedies, be committed to persons of the highest ability, whose promised presence was expected until within a few days of the opening of the Conference. A paper by the Rev. James Long on "The Christian Aspects of Russian Progress in Asia," a paper from the Anti-Slavery Society of London on the slave-trade in Egypt and elsewhere, and a paper from the Turkish Branch of the Evangelical Alliance on the subject of the opium trade, would be taken as read and appear in the published official report.

ACKNOWLEDGMENTS OF HOSPITALITY AND KINDNESS.

Lord Alfred Churchill read the following resolution: "At a meeting of the delegates from Great Britain and Ireland, held on the 10th October, 1873, Lord Alfred Churchill in the chair, it was moved by Charles Reed, Esq., M.P., of London, seconded by the Very Reverend the Dean of Canterbury, and resolved—"The delegates from Great Britain and Ireland to the Conference of the Evangelical Alliance, now assembled in the city of New York, feel constrained to express

collectively their grateful appreciation of the thoughtful kindness and the abounding hospitality with which they have been received by their American brethren. They do not doubt that their own feelings are shared by all the delegates from other countries, and they have had especial joy in the opportunities offered by the Conference for intercourse with those who are not only their kindred in Christ, but are related to them by the strong ties of language and race. They earnestly desire that the labour and the liberality which have so largely contributed to make the present assembly memorable, will be followed by great and abiding results; that the American Churches may be invigorated for their Christian work; that Christian men in other lands may be impelled to more self-sacrificing exertion for the evangelization of the masses of mankind; and that peace and amity may year by year increasingly characterize the relationships of individuals, of churches, and of nations."

This was followed by suitable addresses of thanks from representatives of France, Germany, Canada, and other countries; and by resolutions thanking the officers of the Alliance, the citizens of New York, the members of the press, and the Young Men's Christian Association; also the Rev. Dr. Woolsey, for the able, dignified, and courteous manner with which he had presided over the deliberations of this, the last, the largest, and the most successful of the General Conferences of the Evangelical Alliance.

In the evening a supplemental meeting took place in Association Hall, which was crowded. Morris K. Jessup, Esq., presided. Addresses were delivered on the general topic of "Young Men's Christian Associations in Various Countries," by Cephas Brainerd, Esq., New York; also by Prof. W. Krafft, D.D., University of Bonn; the Rev. Thos. W. Aveling, London; Geo. Vigeon, Esq., London; the Rev. A. B. Simpson, Hamilton, Canada; the Rev. Matth. Lelièvre, Nîmes, France; and others.

SUNDAY, OCTOBER 12.

As on the previous Lord's-day, many of the local pulpits were filled by the foreign delegates, whose sermons were principally directed to the Christian duty of promoting a manifested union among all the true Churches of Christ. In the afternoon a united Communion service was held in Dr. Hall's Church, Fifth Avenue, which was crowded to excess by communicants only. The Right Rev. Dr. Cummins, Bishop of Kentucky, and representatives of different churches, presided. The

service was one of unusually hallowed and happy character.

FAREWELL MEETING.

No political gathering in the most heated campaigns ever exceeded in numbers the great audiences that assembled this night at the Academy of Music, Steinway Hall, Cooper Union, Tammany Hall, and the Church of the Disciples, on the occasion of the farewell services of the Conference. It is computed that as many as twenty thousand persons gained access to these various buildings, and that as many thousands, finding ingress impossible, withdrew. The services in the Academy of Music were the main feature of the evening. John C. Havemeyer, Esq., Mayor of New York, presided. The large stage was entirely set apart for the delegates and their friends. The vast audience rose when the commencing hymn was announced. The Lord's Prayer followed, which was devoutly repeated by the whole assembly, each person joining in his own native language. The Chairman, in a few remarks, expressed the satisfaction which he, as chief magistrate of the city, had felt in the cordial welcome given by his fellow-citizens to Christians of so many countries and tongues. He deeply regretted that the time had now arrived for bidding their guests farewell, and in doing so he could not but express the pleasure and profit which the community had received from the session just concluded.

The Rev. Dr. Armitage offered the opening prayer, after which the Rev. Dr. Crosby introduced the delegates, who severally gave expression to the grateful sense of the kindness which they had received, their devout gratitude to God for the blessing so graciously vouchsafed to this Conference, and their fervent prayer that the results upon their own hearts and upon the kingdom of Christ throughout the world might redound to the divine glory. Brief addresses were delivered by the Very Rev. the Dean of Canterbury, speaking on behalf of the British delegates; the Rev. Dr. Cooke, of Quebec, Dominion of Canada; Prof. Astié, of Switzerland; Pastor Emile Cook, of Paris; the Rev. Mr. Prochet, of Italy; the Rev. L. E. Berkeley, of Lurgan, Ireland; the Rev. Dr. Arnot, of Edinburgh; and the Rev. Narayan Sheshadri, of India. The Rev. Dr. Noah Schenck then delivered the farewell address, which was characterized by great eloquence and deep feeling. At the conclusion of the address, a most appropriate and impressive prayer was offered by the Rev. Dr. Adams, and was followed by singing the Doxology. Bishop James pronounced

the benediction, and the vast assembly slowly dispersed, lingering to take leave of numerous friends.

VISIT TO PRINCETON AND PHILADELPHIA.

The delegates having been invited to visit Philadelphia, the most ample arrangements were made by George H. Stuart, Esq., and the committee of the local branch there, for their reception. A special train, to and fro, was provided for the free passage of the delegates; and at nine o'clock on Monday morning, October 13, about 300 persons left New York, stopping at Princeton, to visit the Theological Seminary. They were received by the Venerable Dr. Hodge, and escorted to the church, where a meeting was held. Dr. Hodge presided, and offered prayer, and the Dean of Canterbury, Dr. Arnot, of Edinburgh, Dr. Rigg, of London, Dr. Coulin, of Geneva, and others, addressed the students. At the close of the meeting the delegates were conducted through the College grounds and buildings, and after partaking of a collation, resumed the journey. On arriving at Philadelphia, the whole party were conveyed in carriages to Independence Hall, and welcomed to the city by Judge Pierce, speaking on behalf of the Mayor. Here, as in New York, the most ample hospitality was provided. In addition to the homes of the principal merchants of the city, the great hotel (the Continental) had been engaged for the use of the guests during their visit. A meeting was held, the same evening, in the large Horticultural Hall, which was densely crowded. The interior was handsomely decorated. An arch of three sections, extending across the stage, and formed of evergreens, bore the inscriptions in floral letters, "All one in Christ," and "Let brotherly love continue." The Rev. Joshua Harrison opened the meeting with prayer. The Chairman, Mr. George H. Stuart, in a brief speech, recounted the progress and results of the Evangelical Alliance, and was followed by various speakers, whose addresses were listened to with deep and unflinching attention. In consequence of the overflowing attendance, meetings were simultaneously held in several churches, and were addressed by various delegates.

RECEPTION AT WASHINGTON.

On the following morning the party proceeded to Washington by special train, gratuitously supplied, and were met at Baltimore by a deputation from the Washington Branch of the Evangelical Alliance, consisting of the Rev. Drs. Sutherland, Gray, Watkins,

Williams, and Cleveland, who had come to greet them and accompany them to the capital, where, on arriving, they were received with a peal from the chimes of one of the churches, and conducted to one of the principal hotels. The Rev. Dr. Tiffany, Chairman of the Reception Committee, expressed to the visitors the gratification their presence afforded them, and the Governor of the District, Mr. Shepherd, made the following address: "It is a great pleasure and privilege, gentlemen of the Evangelical Alliance, to tender to you, on behalf of the citizens of Washington, a cordial welcome to the capital of the United States. The visit of such a distinguished and illustrious body, representing the Evangelical Alliance of the world, is an event of great interest and importance to our citizens, and I am delegated by them to perform the duty, which is a great pleasure to me, of tendering to you the freedom and hospitalities of the district of Columbia. I sincerely hope that your visit may be an agreeable one, and that you may all retain pleasant recollections of your visit here. I bid you a hearty welcome."

The delegates immediately afterwards proceeded to the White House, where they were courteously received by General Grant, the President of the United States, surrounded by the members of his Cabinet and various official personages. Mrs. Grant, Miss Grant, and several other ladies, were also present. On the entrance of the delegates, the Rev. Dr. Tiffany spoke as follows: "Mr. President,—The Evangelical Alliance, which has been in session at New York, was a gathering of Christian men representing the Protestant faith. They came from many lands, and uttered [the mature thoughts of their churches; they deliberated on topics of common interest to all Christians, and it is confidently believed that thus great stimulus has been given to Christian scholarship, enthusiasm awakened in Christian work, and the ties of Christian fellowship greatly strengthened. The churches and citizens have extended through the local metropolitan branch of the Alliance an invitation to the foreign delegation to visit the national capital. They have come in response to that invitation, accompanied by many American friends, and I now have the honour of presenting to the President of the United States and his Cabinet the officers and members of the Evangelical Alliance, but will first invite you to join in an invocation, led by the Dean of Canterbury, to our Heavenly Father."

The Dean of Canterbury offered a fervent

prayer amid profound silence. He asked the blessing of heaven on the country where the Alliance had been so hospitably received, and prayed that their visit might lead to peace and good-will among all nations and all men, and bind all the members of the great human family.

The President, in reply, said: "It affords me very great pleasure to welcome this Alliance to the capital of this great nation, which I feel is the freest of nations to work out the problem of your mission."

The members of the Alliance were then severally introduced to the President by George H. Stuart, Esq., of Philadelphia.

In the evening services were held in the Metropolitan Methodist Episcopal, First Presbyterian, Trinity, Episcopal, and Congregational Churches, which were densely crowded.

Wednesday morning was spent in visiting the capital and the principal public buildings and places of interest at Washington.

In the afternoon the Governor of the District entertained the delegates to lunch, and at the close of the entertainment addressed to them the following parting words: "I am honoured, gentlemen, by your presence as my guests to-day. Although, from want of time, the entertainment offered you may not be commensurate with the occasion, your welcome is none the less hearty and sincere. Your visit to the seat of Government will long be remembered by our people, and if you will take with you as agreeable recollections of Washington as you leave among us of yourselves, we will be gratified indeed. We have welcomed you as leaders in the great movement for the regeneration of our

race; we will part with you with wishes of God-speed in the noble work which claims the best energies of your minds and hearts. Our regret is that your stay with us is so brief; our joy is that, though brief your sojourn, you have inspired our people with new zeal in the interests of the Christian Church. Allow me to conclude with this sentiment—The Evangelical Alliance: May its results be equal to the grandeur of its conception and the nobleness of its ends."

This address was warmly received and feelingly responded to by several of the European guests.

Thus ended this interesting and delightful excursion, a fitting close to the last and largest, the happiest and most influential, of the General Conferences convened by the Evangelical Alliance.

It would be wrong to close this report without a word of grateful acknowledgment to our American brethren for their admirable arrangements, and for their Christian zeal and princely generosity in promoting the comfort of their numerous guests, as well as in bringing the Conference to its triumphant termination. They have rendered a world-wide service to the cause of Christian truth and catholic unity, and laid the followers of the Redeemer, of whatever name or nation, under tribute henceforth to show their oneness with Christ and with each other in holy fellowship, mutual forbearance, and united action for a lost but ransomed world. May the "Well done" of the Divine Master be spoken, and the richest spiritual blessings be given to the Churches of America!

LETTER FROM THE OLD CATHOLICS TO THE NEW YORK CONFERENCE.

One of the most important documents received by the Conference, the presentation of which is mentioned in the proceedings reported above, was a communication addressed to it by the Constance Congress of Old Catholics, in response to an invitation to its leaders to take part in the proceedings at New York. The length of the document precludes the insertion of the whole, but we give the most important passages:—

"We hope and strive for the restoration of the unity of the Christian Church. We frankly acknowledge that no branch of it has exclusive truth. We hold fast to the ultimate view that upon the foundation of the Gospel and the doctrines of the Church grounded upon it, and upon the foundation of the ancient, undivided Church, a unification of all Christian forms of religion will be possible

through a really Ecumenical Council. This is our object and intention in the movement which has led us into close relations with the Evangelical, the Anglican, the Anglo-American, Russian, and Greek Churches. We know that this goal cannot easily be reached, but we see the primary evidences of success in the circumstance that a truly Christian communion has already taken place between ourselves and other Christian believers. Therefore we seize with joy the hand of fellowship you have extended to us, and beg you henceforth to tread a single path with us, wherein all can walk alike.

"In order that the work of the formation of a single Church of Christ should become an established fact, every individual Christian creed must cast off everything which has been introduced by men, and restore that

discipline and those rules which rest upon the foundation which Christ the Lord laid, and which meets the just requirements of the different nations, and of the age. This it is our intention and task to perform for the Catholic Church. We wish to cleanse it from the stains of a depravity which has gradually increased for more than a thousand years. All that Roman domination has created through egotism must be removed. Every institution and custom which has crept in hurtful to true Christian vitality must be cast out; instead of justification by works, the justification by faith; instead of hypocritical bigotry, a pure Christian life must be brought into its belief and conduct; the deterioration of the constitution of the Church into an instrument of the hierarchy and of the Roman bishop must be prevented by the introduction of the rules which guarantee to the congregations their fullest rights, to the lowest as well as to the highest; in short, a system of discipline must be introduced, in which true Christian earnestness and Christian morality, united with Christian love, constitute the end, not a blind subjection of the individual or of all to the fiat of a class or of a single man; in brief, we wish to reform the Church in such a manner that it shall become a fellowship in love, in belief, and in the works of all who believe in Jesus Christ as the Son of God, and as the Saviour who alone has been and still is our Mediator.

"Great changes will be necessary to attain this end. It can only be reached by reflection and a wise choice of ways and means. Therefore we were not disconcerted at the irony of those who said, 'You only reject the infallibility of the Pope; you wish to retain all the other absurdities.' We have overcome the desire that existed among ourselves for sudden change, since we have all come to the belief that the prejudices and ideas in which successive generations have been educated cannot be destroyed in a single night. It has become manifest to all of us that our reform will be far more efficient if we proceed with deliberation, because experience will then teach us to detect in the good we introduce the shadow of evil. We may contend, without vanity, and without being accused of exaggeration, that no religious movement which does not aim at the destruction, but at the amelioration of the existing state of things, which has to rely upon its own efforts, which has hitherto enjoyed no assistance from the State, but, on the contrary, has had great obstacles laid in its way, which occurs in an age when, on the one hand, indifference and materialism, and on the other, fanaticism and political influence, predominate in all classes of society, has been so successful in so short a time, whether we consider its proportions or internal results, either in the domain of the law or that of life."

PROCEEDINGS OF THE COUNCIL.

The monthly meeting of the Council was held on Friday, November 21; John Finch, Esq., in the chair. After reading the Scriptures, prayer was offered, and the minutes of the previous meeting were read and confirmed.

The following persons were unanimously admitted to membership: General Sir James Hope Grant, G.C.B., Farnborough, Hants; the Rev. George Despard, M.A., Kilburn, N.W.; E. W. H. Schenley, Esq., Prince's Gate, W.

The Rev. Dr. Steane read a letter received from the widow of the late Rev. Dr. Schmetsau, gratefully acknowledging the resolutions of this Council, passed at the last meeting.

The Secretary presented a report of the recent Conference of Christians of all nations, held in New York, giving a gratifying account of the proceedings, and also of the zeal, kindness, and Christian hospitality of American brethren, and of the great success with which it had pleased the great Head of the Church to accompany the large and influential assembly of His people. The President of the United States, General Grant, attended by

members of his Cabinet, had courteously received the delegates at Washington, and expressed his sympathy with the objects contemplated by this Conference.

The following resolution was moved by Lord Alfred S. Churchill, seconded by Major-General Eardley-Wilmot, and unanimously adopted: "The Council, having heard the Report of the Proceedings of the Sixth General Conference of the Evangelical Alliance, recently held in New York, desire to express their deep sense of the value and interest of the information thus conveyed. Not only the official statements made by the Secretary, but the private accounts given by individual delegates as well, show that the occasion of the Conference was one characterized by everything for which grateful acknowledgments to the God of all grace are demanded. The brotherly love, the spiritual power, the intellectual ability, the considerate and bountiful liberality, the unabated interest displayed during the period of the Conference, are regarded by the Council

as so many tokens of divine favour, and as so many proofs of the value and influence of the Evangelical Alliance, of the unity of Evangelical Christians, and of the vitality of Protestantism. The Council desire, in their own name, and in the name of those whom they represent, to convey to their American brethren their cordial and affectionate thanks for the courteous hospitality shown in New York and elsewhere to the different delegations, and to the guests of the Alliance generally; and also to offer their hearty congratulations upon the prosperity which the great Head of the Church so manifestly granted to the American Conference. They rejoice in the blessing already vouchsafed, and anticipate results of the happiest kind from the intercourse of a season which can never be forgotten."

Moved by the Chairman, seconded by Carre Tucker, Esq., C.B., and resolved: "That the thanks of the Council be presented to Lord Alfred S. Churchill, Chairman of Committee, for his valuable services in connection with the recent Conference in New York. Resolved, further, that his lordship be requested to allow his name to be added to the list of Vice-Presidents of this Alliance." Lord Alfred Churchill signified his acceptance, and presided over the meeting till its conclusion.

Thanks were also voted to those members of the Council who had proceeded to New York for the purpose of attending the Conference.

Moved by Donald Matheson, Esq., seconded by Samuel Gurney, Esq., and resolved: "That, looking to the importance of at once supplying information of the proceedings and results of the recent Conference of Christians of all nations, held in New York, a public meeting be held as early as possible in Exeter Hall, and that the British delegates be invited to attend and take part in that meeting."

The Secretary reported that he had delayed his departure from the United States in order, at the request of Canadian friends, to visit that Dominion and hold meetings in several towns. A very cordial reception was given to him, and large and profitable meetings had been held in Hamilton, Toronto, Montreal, and Quebec.

Mr. Davis having referred to the vacancy which had occurred in the Secretariat by the decease of his late colleague, and to the great accumulation of Alliance correspondence and work, necessitating the engagement of an additional Secretary for home and office administration, it was resolved: "That, in consequence of the vacancy which has occurred in the office of Foreign Secretary, the following gentlemen be a committee to consider the whole question of the Secretariat—namely, the President, Vice-Presidents, and officers of the Alliance; also the Rev. C. Dallas Marston, Rev. Dr. Jobson, Rev. Dr. Stoughton, Donald Matheson, Esq., and General Clarke."

WEEK OF UNIVERSAL PRAYER, JANUARY 4—11, 1874.

In accordance with the circular address of representatives of British and Foreign Branches of the Alliance to Christians of all nations, inviting them to observe the first week of the New Year by united supplication—being agreed touching the things they ask—meetings will be held daily in Willis's Rooms, St. James's, and in the London Tavern, Bishopsgate-street, at eleven and one o'clock. Papers, with names of chairmen, topics, etc., may be had on application at the Offices of the Evangelical Alliance.

SUBSCRIPTIONS RECEIVED DURING LAST MONTH.

W. B. Maingay, Esq., 12 1s.; Liverpool subscriptions (additional), per Richard Robson, Esq., 4l. 17s. 3d.; Coldstream subscriptions, per Mr. Andrew Robb, 9s. 6d.; Reading subscriptions, per R. Y. Bazett, Esq., 5l. 17s. 6d.; Derby subscriptions, per Rev. Thos. Goslby, 9l. 1s.; Uttoxeter subscriptions, per J. B. Johnson, Esq., 11 7s. 6d.; Rev. Field Flowers, 10s.; Mrs. Ashburner, 10s.; Worcester subscriptions, per Thos. Witherington, Esq., 7l. 14s. 7d.; South London sub-division subscriptions, per John Corderoy, Esq., 20l. 17s.; Edward Potts, Esq., 1l. 1s.; Rev. J. Hay, 10s.; W. Rhodes James, Esq., 10s.; Mr. D. Pidgeon, 2s. 6d.; Donald Matheson, Esq., 1l. 1s.; Mrs. Matheson, 10s. 6d.; Captain H. G. Anderton, 10s.; Charles Y. Bazett, Esq. (donation), 2l.; Rev. W. C. De Boinville, 10s.; Miss Grace Luce, 5s.; Miss Hicks, per Rev. W. Campbell (four years), 1l.; J. Bohn, Esq., 2s. 6d.; Rev. John Lock-

wood, 10s.; E. W. H. Schenley, Esq., 5l.; Mrs. Pentreath, 10s.; London Ladies' Committee (additional), per Mrs. Hanbury, 1l. 11s.

BY COLLECTOR.

W. H. Warton, Esq., 1l. 1s.; Major Van Heythuysen, 10s.; Mrs. and Mr. Houghton, 15s.; Thos. Sercombe, Esq., 1l. 1s.; J. Martin, Esq., 1l. 1s.; M. Martin, Esq., 1l. 1s.; Mrs. Martin, 10s.; Mr. C. W. Smith, 5s.; Mr. F. Good, 5s.; E. Dawson, Esq., 10s. 6d.; A. Denoon, Esq., 5s.; F. Ehrenzeller, Esq., 1l. 1s.; Miss Fenn, 5s.; Colonel Gabb, 10s.

CANADA: PROCEEDS OF MEETINGS HELD DURING THE SECRETARY'S VISIT IN OCTOBER.

Hamilton, 15l.; Toronto, 2l.; Montreal, 11l.; Quebec, 24l.

JAMES DAVIS, Secretary.

Alliance House, 7, Adam Street, Strand, London, W.C.

INDEX.

Original Papers, etc.

	Page		Page
Africa's Native Bishop	167	India and Ceylon, The Native Christian Church of	68
America and Europe, Dr. Stoughton on the Protestant Relations of	357	Month, The	2, 33, 65, 97, 129, 161, 193, 225, 257, 289, 321, 353
Bulgarians. The, of European Turkey	196	Mystery and Glory, The, of the Christian Faith	232
Christian Work, Incorporation of	1	Reform Movements in the Church of England	229
Crowther, Bishop	167	Secession, Another, from the Established Church	36
Deans, Four, on Affairs Ecclesiastical	6	Shaftesbury, Lord, and Confession	164
Disestablishment Discussion, The	164	Spain, Philanthropic Effort in	262
Evangelical Christendom, Title of	1	Saai Das, the Converted Brahmin	260
Gardner, The Rev. Richard	36	Tholuck's, Dr., Autobiography	325
Geddie, Rev. Dr. J., Sketch of	200	Turkey, Dr. Hamlin on the Progress of Civilization in	70
German Divine's, A, Theological Autobiography	325		
Guthrie, Dr., as a Preacher, Dr. W. M. Taylor on	101		

Foreign Intelligence.

Africa	299	Italy	14, 75, 107, 171, 205, 239, 265, 364
Bohemia	45, 269	Japan	80
France	11, 41, 72, 105, 133, 169, 203, 236, 263, 294, 330, 362	Mexico	46
Germany	12, 43, 109, 137, 173, 208, 240, 266, 297, 332, 366	Portugal	207
India	77	Spain	74
		Turkey	271

Home Intelligence.

Anniversaries, The, Religious	174	Mission Work in the East of London	113
Anti-Ritualistic Meetings	302	Moffat, Dr., Testimonial to the Rev.	112
Baird Trust, The	275	Popish Love of Liberty	49
Bishops, The, and Church Discipline	244	Receipts of Religious Societies	181
Canterbury, The Archbishop of, on Intemperance	112	Ritualism, The Archbishops on	210
Canterbury, The Archbishop of, on Ritualism	210	St. Luke's, A Sunday Evening in	303
Conference between Churchmen and Non-conformists	245	Scotland, Free Church of	212
Confession in the Church of England	210, 242	Scotland, National Church of	211
Hospital Sunday	49	Scottish Munificence	275
Irish Church, The	49	Stanley, Dean, and Oxford University	17
Islington Clerical Meeting	48	Sunday-schools, Prayer for	302
May Meetings, The	174	United Presbyterian Synod	213
Missionary Bishops, Consecration of	17	Wesleyan Methodist Conference	272
Missions, The Day of Intercession for	17, 302	Wesleyan Methodists, The, and Education ..	18
		York, The Archbishop of, on Ritualism	210

Monthly Survey of Missions.

Africa	54, 84, 117, 140, 215, 247, 279, 307, 336	Assam	82
America	85, 118, 280	Australia	336
America, British	216	Burmah	83, 247
Asia, Central	214, 305	Canada	309
		Ceylon	368

	Page		Page
China	83, 115, 214, 278, 307, 335	Persia	50, 334
Columbia, British	280	Polynesia	248
Fiji	308	Russia	277
Guinea, New	308, 369	Siam	116
Honduras	53	Surinam	309
India	51, 82, 114, 139, 214, 246, 277, 306, 334, 367	Syria	246, 276
Japan	53, 83, 116, 247, 279, 335	Thibet	368
Madagascar	247	Turkey	50, 82, 114, 276, 305
Mexico	87, 118, 248, 280	West Indies	215

Literature.

Anderson, Rev. Dr., Life of the	336	M'Farlane's Story of the Life Mission	282
Arthur's, W., Modern Jove	282	Macleod's, Dr., Talking to the Children	142
Dykes, Dr. J. O., on Some Present Difficulties in Theology	282	Malan's Rides in the Mission Field of South Africa	142
Elliott, Charlotte, Selections from the Poems of	337	Martin, Sarah, The Prison Visitor	142
Foster's, John, Essays	338	Ogle, Rev. J. F., Life and Missionary Travels of the	281
Gilfillan's Life of Dr. Anderson	336	Peter, St., The Life and Writings of	141
Glasgow, Dr., on the Apocalypse	54	Prime, Dr., on Walking with God	142
Jackson's, Thomas, Recollections of his Life and Times	337	Robinson's, E. J., Tamil Wisdom	282
Leisure Hour, The	55	Salter's, J., The Asiatic in England	336
Luthardt's, Dr., Apologetic Lectures on Christianity	281	Sunday at Home, The	55
Maccoll's, Rev. D., Disciple-Life	55	Thomas's, S. M., Eleven Years in Central South Africa	141
		Wylie's, Dr., Life of Ogle	281

Evangelical Alliance.

Annual Conference, Announcement of the	119	Nazarenes, The, of Hungary	95
Annual Conference, Proceedings of the	146, 182	New York Conference, Preliminary Announcements of the	56, 120, 143, 217, 250, 283
Annual Report	20	New York Conference, Proceedings of	338, 371
Bavaria, Violation of Religious Liberty in	192	Old Catholics, Letter from the	378
Belgium, Difficulties in the Evangelization of	122	Persia	265
Constantinople, The Union Church at	191	Schmettau, The Rev. Dr., Decease of	351
Council, Proceedings of the	25, 89, 120, 153, 221, 252, 318, 352, 379	Servia and Austria, Persecution in	63
D'Aubigné, Dr. Merle, on the Dangers of the Church of England	218	Spain, Evangelization of	30
Day of Special Prayer for Ireland	87, 159	Subscriptions and Contributions Received	32
Egypt, Mission Work in	127, 223		64, 96, 128, 160, 224, 256, 288, 352, 380
France, The Religious Condition of	157, 287	Sunday-schools, Prayer for	320
Germany, The Emperor of, Interview with	284	Sweden, Religious Liberty in	94
Historical Sketch of the Alliance	310	Venice, Preaching and Schools in	222
Japanese Ambassadors, Deputations and Addresses to the	29, 93, 158, 192	Vienna, Universal Exhibition at	220
Napoleon III., The late Emperor	88	Vigilance Committee, Address of the	285
		Week of Prayer	57, 91, 234, 380



